

REFORMED CHURCH MESSENGER



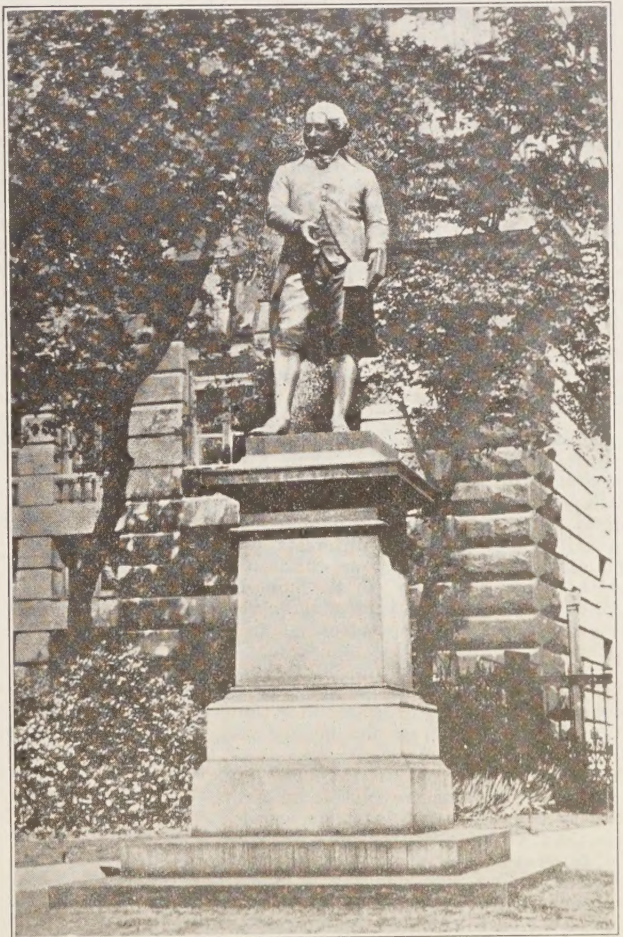
Left:

House in Gloucester, England, in which Robert Raikes held the first Sunday School.

Below:

Statue of Robert Raikes, Father of the Modern Sunday School, on the Thames Embankment, London.

Pictures by Mr. Charles W. Bolton. (See Mr. Bolton's article in this issue.)



The Prayer Rug

'Tis an Oriental custom,
When they would to Allah pray,
They kneel upon a Prayer Rug
And pray three times a day.

In the dust upon their Prayer Rug
They now kneel, as oft before,
With many lamentations
Their sins they do deplore.

Need WE pray with lamentations
To the Father we adore,
Or spread a Prayer Rug in the dust,
Forgiveness to implore?

We can whisper to our Father,
In our hearts can breathe a prayer;
In our darkest hour, or noon day,
We are ever in His care.

—Mary Virginia Noble.

PHILADELPHIA, JULY 17, 1930

ONE BOOK A WEEK

MR. MOODY AGAIN

If anything were needed to show the permanent place Mr. Moody enjoys in the hearts of the American people, the fact that every year sees a new story of his life would demonstrate it. Hardly had one finished the elaborate and full study of his life and work by Gamaliel Bradford ("D. L. Moody—A Worker in Souls") than there came Prof. Charles R. Erdman's "D. L. Moody—His Message for Today." One had the feeling that after these two readable books there was nothing more that could be said, but now comes another 550 page life from the pen of Mr. Moody's son, William R. Moody—"D. L. Moody" (The Macmillan Co.)

The first question many will immediately ask is: What is there in this latest biography that is not in all the others? Well, there are three things that are new. In the first place, there is an interesting study of Moody's childhood and the influences that exercised a shaping influence upon his character. The results are not discernible in the earlier years of his life. It was a rather ordinary boyhood and gave no particular promise of the greatness that was to come. When young Moody left the rural home to go up to Boston to work in his uncle's shoe store, he had integrity and an ambition to become rich—two characteristics of many youth. His education was of the slightest. He was even embarrassed by his ignorance of the Bible when he entered a Sunday School class in Boston. He pegged away at his work and nothing eventful happened. He did have initiative enough, however, to clear out and go to the new city of Chicago. There his abilities along business lines begin to manifest themselves, and before long he is making money. He is shrewd and industrious. He becomes interested in teaching a Sunday School class of urchins he has corralled on the streets and his interest in religious work begins, and the author tells the story of how the religious interest gradually crowded out the interest in commercial success until he was at last pastor of the great Moody Independent Church. All this is fascinating reading, showing a great evangelist and leader in the making.

Another new thing is the intimate picture of Mr. Moody's personal, intimate, rather beautiful home life. Remember that the author is Mr. Moody's son. He naturally had opportunities of knowing the intimate life of this great man that no other biographer had. The picture is very engrossing. Mr. Moody retained a great deal of the "boy" all through his life. He was full of fun, enjoyed hearing and telling good stories, was a fine companion to his boys, loved tinkering about the place, entered into the interests of children, and obeyed his wife as dutifully as did the other "children" in the house. Mrs. Moody's character is very reverently and admiringly drawn. She not only managed him, and conducted his business affairs and correspondence for him, but made a beautiful home. On all his tours he was always looking forward to the return to the haven of rest and beauty at Northfield.

The other new element in the book is the rather more intimate revelation of Mr. Moody's spiritual life—at least its awakenings—than we have had before. To me this is the most interesting part of the book, after having read a dozen or more other books about him. Here are three incidents that go far to explain the extraordinary power of this man after he found himself in his world-wide evangelistic work. First of all came the conversion, the finding of Christ, and the dedication to His service. Moody henceforth moved in a new world. He was a "called" man

and such devotion to Christ's service has seldom been seen. His own new life had come with a quick decision, an irrevocable step, taken the moment Christ touched him. It became the basis of all his later preaching. There was to be no "thinking of it over," no examination of Christ's claims, no waiting on the part of his converts. Now, this moment, is the accepted time. Take Christ or leave Him. This principle of immediate decision became a fixed principle of his own personal life and all his public work.

The second crisis in Mr. Moody's life came with the visit of Mr. Harry Moorehouse, of Birmingham, England, to America. When Mr. Moorehouse first suggested preaching for Mr. Moody in Chicago, Mr. Moody was not very enthusiastic about him. He had taken a certain dislike to

after they killed Him He sent the Holy Ghost. I never knew up to that time that God loved us so much. This heart of mine began to thaw out; I could not keep back the tears. It was like news from a far country; I just drank it in. So did the crowded congregation. I tell you there is one thing that draws above everything else in this world, and that is love." Mr. Moody's preaching changed from that day. Henceforth he had only one message—the irresistible love of God. It was noteworthy, he tells us, the new power that came into his preaching. Our author, commenting upon this event, says, "This experience supplied the 'wooing note' which had been largely missing from Moody's sermons up to this time."

The third crisis is related in one of the most interesting chapters of the book dealing with the sudden and almost miraculous accession of "power" that came to him. At the close of a service two women who had been frequenting his meetings came up to him and told him that they were praying for him all the time, as they felt he needed the "power of the Spirit." It rather took him off his feet and evidently wounded his pride a little bit. The one thing he felt sure of was "power." But these two women kept praying for him and soon he was thinking about it all the time. He could not escape it. He began to get uncomfortable. Again let Mr. Moody tell the story in his own words: "I asked them to come and talk with me, and they poured out their hearts in prayer that I might receive the filling of the Holy Spirit. There came a great hunger into my soul. I did not know what it was. I began to cry out as I never did before. I really felt that I did not want to live if I could not have this power for service. . . . Well, one day, in the city of New York—oh, what a day—I cannot describe it. I seldom refer to it; it is almost too sacred an experience to name. Paul had an experience of which he never spoke for fourteen years. I can only say that God revealed Himself to me, and I had such an experience of His love that I had to ask Him to stay His hand. I went to preaching again. The sermons were not different; I did not present any new truths; and yet hundreds were converted. I would not now be placed back where I was before that blessed experience if you should give me all the world—it would be as small dust of the balance."

There are a good many other new things in this book almost as significant as these I have mentioned and which throw new light on this truly wonderful man. I have no space left to refer to them here, but one of them should at least be mentioned. The book gives an exhaustive account of the wonderful meetings in Great Britain, meetings which both Prof. Henry Drummond and Prof. David Cairns have said were never equalled in the religious history of the country. But I doubt if any of us ever realized that Mr. Moody was responsible for the opening of the great shelters for workmen on the docks of Liverpool, the home for waifs in Glasgow, and several other homes and clubs in various parts of the country which are still potent forces. In most of these instances he raised the money himself.

Considerable part of this interesting book is devoted to the story of Northfield. I cannot go into it here, but it is a fascinating story, and here as elsewhere many new sidelights are thrown on Mr. Moody's character. He was an amazing man. He was as great as an educator as an evangelist. Everything he undertook seemed to prosper; and it was, no doubt, as much due to his implicit faith in God as to his genius. There has never been a more striking example of unvarying trust in God. Always he seemed to be absolutely sure that if the work was of God it would succeed. Consequently he was utterly free from worry. Calmly he did his duty—and left results to God.

Frederick Lynch.

CALL A HALT WHEN YOUR CONSCIENCE BACKFIRES

Sometimes we are very much ashamed because something has been done that should not have been done. Conscience causes us to feel that way. It backfires.

There is hope for people, who, having committed a wrong, realize it and are sorry. It means they have a conscience.

Human beings who do not have it are like an engine without a governor or an automobile minus an emergency brake. Impulse and desire are in control.

We can travel like that and get away with it—if nothing unexpected happens. Usually something does happen and then there is disaster, disgrace and scathing remorse that may last for years.

Conscience and judgment are a great combination. The former creates the latter. The Church teaches it. Nobody can take a correspondence course. Conscience is conviction, not opinion, and therefore is positive.

Impulse and desire are trouble makers. They have no time for conscience, never experienced any of its symptoms and would not know what it was if they did.

Conscience is the product of the Golden Rule. When conscience rules the other man's dealings with you, and your conscience governs your actions with him, mutual respect follows.

That is something worth having. Look over the notices on this page and select the prescription needed. Make up your mind tonight to go to Church tomorrow.

Thank you.

—Reading (Pa.) "Eagle."

him for various things he had heard about him. But he came and after two sermons had swept everybody off their feet, including Mr. Moody. He preached the love of God in every sermon and soon Mr. Moody realized after all this was the Gospel. Mr. Moody had been stressing the wrath of God against sinners and urging repentance to escape the disfavor of God. Suddenly it dawned upon him that love, not wrath, was the heart of God and one should repent because God loved him so much. Who could escape the love of God revealed in Jesus Christ? Listen to Mr. Moody's own words: "He did not divide the text (John 3:16) into secondly and thirdly and fourthly; he just took the whole verse, and then went through the Bible from Genesis to Revelation to prove that in all ages God loved the world. God had sent prophets and patriarchs and holy men to warn us, and then He sent His Son, and

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EDITORIAL

"THE U. S. LOOKS AT ITS CHURCHES"

The Institute of Social and Religious Research has just issued an invaluable volume of 183 pages by Dr. C. Luther Fry, entitled *The U. S. Looks At Its Churches*. Those who are familiar with *American Villagers* and *Diagnosing the Rural Church*, and other examples of Dr. Fry's work, know that he has long since won his spurs as one of our sanest and most dependable investigators. If you want to know the truth about religion in America you cannot ignore this interpretation by Dr. Fry of data collected by the 1926 Government Census of Religious Bodies. Are the Churches in America growing or declining in membership, and how rapidly? What is the relative strength of Protestants and Catholics, and where are they found in greatest numbers? Do Americans put the same emphasis on the Sunday School that they formerly did? What are the educational qualifications of ministers? How many millions are invested in Church property, and how many millions do the Churches spend annually? These are a few of the much-discussed questions which are answered in this excellent report on the Church population of the U. S. As a scientific study of the first rank it is significant that Dr. Fry's report harmonizes so well with "what common sense tells us is true of religion in America."

If such facts as these were carefully studied, we believe that the faith of our pastors and people would be fortified and the morale of the Church considerably improved. As *The Christian Register* comments on this report, "The one generalization that may be made is that organized religion keeps pace with the other organized phases of American life. Here is nothing to glory in, nor yet to despair about. Religion, the ultimate, radical imperative of humanity, both partakes of the character of the other forces in the world and gives color and quality to them. Religion is good, bad, mediocre, as other factors in life are." Whatever discouraging features there are in the present situation must be faced frankly, and can only be dissipated by consecration based upon intelligence. We should be very grateful, therefore, for such an illuminating study of the situation as it really is.

A few of the many interesting facts brought out by Dr. Fry are these: Women outnumber men as Church-members in the ratio of 5 to 4. The proportion of adults in the

Church is highest in the Southern and Eastern States; somewhat lower in the Middle West and much lower in the Far West. More than half the people 13 years of age and over are on the membership rolls of the Churches. It is not a question of race, as negro men rank lowest and negro women highest. The percentages are: Colored women, 73 per cent; white women, 62 per cent; white men, 49 per cent; colored men, 46 per cent. Of the 44,380,000 adult Church-members in the U. S., only 16,500,000, or 37 per cent, fall into the rural class ("rural" meaning here communities of less than 2,500 inhabitants). It seems as if urban people belong to Church in relatively greater numbers than country folks. This does not necessarily mean less interest in religion among rural people; many sparsely settled sections have no Churches. Although the population increased 40 per cent from 1906 to 1926, and the number of Churches increased only 9.4 per cent during that period, Dr. Fry does not think this necessarily means a decline of the Church, but only registers the population shift to larger centers and the consolidation of Churches into stronger congregations. In fact since 1906 the increase in the membership figures reported by the Churches has kept pace almost exactly with the population growth of the country. About 44 per cent of the youth are in the Church Schools. The enrolment of Church School pupils (1926) was over 21,000,000, just 15 per cent less than the number on the rolls of our public schools, both elementary and secondary. The officers and teachers number 2,168,000. Finally, of the adult population of the land, 44 per cent are not in any Church; and of the 56 per cent who are reported in some Church, 17 per cent are listed as Roman Catholics, and 39 per cent in all other Churches.

* * *

AT LIBERTY'S SHRINE

Someone has spoken of our generation as one which has been wildly eager to be untrammelled, but which has "only succeeded in being unbuttoned." At any rate, the outcries for "the right to do as you please" appear to be increasing in volume and shrillness. Our national Independence Day, used by some to define and exalt liberty, was misused and abused by others to deify "the great god license," and to demand the removal of all unpopular restrictions imposed

upon individuals for the common welfare. Even some public officials made speeches which could have only one effect—to make law enforcement more difficult.

Here, for example, is His Honor, the garrulous Mayor of Philadelphia. Wherever he goes, it seems we must have a gaseous explosion. To be sure, we have been told that thoughtful people pay little attention to what he says. It may be true that the effect of most of his outbursts is much like that of laughing gas; but occasionally we fear it has the effect of poison gas. His exalted position gives a certain weight to his utterances, and the influence of dangerous precept and example on the part of those high in authority must not be under-estimated.

While the Vice President of the United States, speaking at Ocean City, N. J., on July Fourth, was issuing a solemn challenge to all good citizens to show reverence and obedience for the Constitution of our country, "with all its Articles and Amendments," a strange scene was being enacted at the "Cradle of Liberty" in the City of Brotherly Love. In Independence Square, under the shadow of our nation's most sacred shrine, the Mayor of Philadelphia devoted the major portion of his Fourth of July oration to a savage attack upon the Eighteenth Amendment, under the pretext of a plea for "tolerance toward mankind and liberty of conscience, and a protest against the oppression of the minority." "The world is waiting," said this self-acclaimed spokesman of the plain people, "for a regime of that tolerance that will forbid one man setting up a standard of human conduct and insisting that others shall conform in every particular to his own specially created standard—or otherwise damn that man as a moral derelict. Mankind is yearning for a new leadership, based upon permission to each man to lead his own life rather than to place penalties for violation of another man's creed."

This is the sort of cheap hokum which sounds good to the thoughtless. It was the background which the Mayor was compelled to create for his preposterous assertion that the 18th Amendment was forced upon a free people by "a ruthless minority." Adopted by the unprecedented vote of 46 States out of 48, after the fullest, freest discussion ever accorded to a Constitutional Amendment, it is sheer asininity to claim that the great mass of our citizenship was "subdued by the arrogance of a militant minority" when the 18th Amendment was "imposed upon us." No sensible person claims that one man should "have the right to set up a standard of conduct" and force everybody else to adopt it—but we do say that in organized society the majority does possess the right to pass laws affecting the conduct of every citizen, and that all good citizens are expected to respect and obey such laws. Abraham Lincoln did not call this intolerance; he regarded such respect for law as "the political religion of the nation."

To Mayor Mackey the 18th Amendment has become anathema; he says the attempt of the nation to enforce it "has grown a new generation of liars, hypocrites and false pretenders in high and low life, among officials and civilians." Some of us think the law has *revealed* the hypocrites; but we deny that it *created* them. Would Mr. Mackey claim that the 7th Commandment creates adulterers? But having given a long catalogue of the dreadful consequences of America's experiment in Prohibition, His Honor pleads eloquently for "the dawn of tolerance," for "a new Declaration of Independence." With the vehemence of a Don Quixote drawing his sword on the windmill, he cries, "Let us go out and fight man's intolerance and inhumanity toward man. Let this year be marked as one that for all future time the people—the plain people, the unheralded millions—may look back upon as the starting-point when the ancient liberties of humanity were restored to every fireside throughout the land." (*Great applause by the plain people.*) But how can the millions be regarded as "unheralded" when they have such a doughty champion? That was a touching reference to the "firesides." They would, no doubt, be particularly blessed by licensing booze-parlors, of some sort, so the "ancient liberties of humanity" might be restored. Was it not the homes of the plain people which always profited most from the saloon?

And now, after all these oratorical gestures, how is all this noble work of emancipation to be accomplished? Very easy, says the Mayor; "*I plead for a return to the States of the right of local option.*" There you have it! All hypocrisy will pass, all liars cease from troubling, as soon as you transfer the regulation of the liquor business from the Federal to the State control. For the Federal Government to attempt to outlaw the liquor traffic is intolerance; if the State does it, there's no intolerance in it, but the ancient liberties of our firesides are restored. And so, with the promise on his lips that he will continue to do his best to enforce a law which he publicly proclaimed to be utterly unenforceable, the Mayor sinks down exhausted, amid the plaudits of the multitude. And then the presiding officer, Director Dick Weglein of the Department of Wharves, Docks and Ferries, like the "court jester" of the story-books, caps the climax by referring to the address as "most remarkable and courageous," and telling the Mayor that "only Al Capone disagrees with you." That makes it *almost* unanimous.

* * *

"PEACE BE WITHIN THY WALLS"

At our last meeting of Classis some members of a congregation within its bounds brought complaint against its pastor. Classis appointed a committee to hear both sides. The committee after investigating the matter recommended that all strive to work in harmony in the congregation. When the same people in three successive pastorates find fault it is pretty strong evidence that the trouble is not with the pastor, but with these people. Some people are fault-finders, agitators, troublers in Israel. And how much harm they can do to the congregation and the pastor! Last summer a father preached the sermon at the ordination of his son. He said, "I don't ask that you make it easy for him, that is, that the work should be made easy; but I ask that you treat him kindly." He said further the opposite treatment causes ministers to lose heart and become soured at the ministry and the Church.

Some time ago a man called on the writer and after the errand on which he came had been disposed of he said, "I understand you are a minister." He said that he was a minister's son, that there were six sons in the family, but that none of them could be induced to enter the ministry because of the treatment their father had received at the hands of some people in his congregations. Some time ago a man who is well known in this community, the son of a bishop, said his father pleaded with him on his death-bed to enter the ministry but he said he could not see it—for "I had seen too much in my father's ministry." What a pity that the Church, the very institution that stands for fairness, justice, kindness, patience, forbearance, should by any act of its members turn away from undertaking the work of the ministry young men who would under different conditions be willing to devote their lives to the work of the Christian Church. The blessing is not on peace breakers, but on peace makers. "Blessed are the peacemakers, for they shall be called the children of God." —W. D. H.

* * *

A GOOD IDEA

An Eastern Synod pastor who writes to express his appreciation of the series of chapters on "The Principles of William Howard Taft," now appearing in the MESSENGER, says: "You mentioned in the MESSENGER the other day that you welcome advice on how to improve the Church paper. It might be well if your readers profited by all the valuable things now in the paper. However, I should like to offer the suggestion that you print now and then words of appreciation of some particular department or article. It was just by chance I started reading the admirable Family Altar Column when I saw the name Pontius above it. There are so many good things in the MESSENGER that each one deserves to be singled out for special mention."

We heartily second this motion and are very glad, for instance, that this good brother was attracted by the honorable name above the Family Altar column to make use of

that valuable feature of the MESSENGER. We can only say that those who are not using it, as prepared by Mrs. Pontius, simply do not realize how much they are missing. If we were not so modest, we should like to ask where you could find anything of that nature which is better. It is always a joy to the editor when our readers send in appreciations of particular features in the Church paper. Surely we cannot expect every page to be of equal value to every reader. Not every feature may appeal to you. We try to appeal to a wide variety of tastes and needs. But if there is one feature that especially helps you or which you can unreservedly commend, why not say so?

* * *

EDUCATING PARENTS

There is considerable force in the observation that it is easier to make a wise use of other people's money than of our own. At any rate, Mr. George J. Hecht, president of the Parents' Publishing Association, ventures to suggest in an open letter to Henry Ford, that Mr. Ford should devote \$100,000,000, (which he is reported to be planning to spend in furthering the cause of education) to the great art of *teaching parents to bring up better children*. Of course, there is a sense in which it may be true to say that parents are being more thoroughly "educated" today by their sophisticated children than ever before. But we doubt whether this form of education is usually of the sort which makes for the general welfare of society. There are doubters also who tell us that adults are not susceptible to much instruction. One often hears the old adage, "You can't teach an old dog new tricks." Recently we heard a good comment on that adage. Someone said: "When anybody barks that way, I always suspect that he doesn't want to change his opinions or his conduct. The sensible thing for him to do is to get out of the 'dog' class and be a man."

The new emphasis on adult education which is so widespread indicates that teachers are becoming more hopeful with regard to the possibility of the continued growth of older folks in mental and moral stature. Certainly we will agree that the profession of parenthood is the most important undertaking in which any man or woman can engage, yet perhaps it may be classed as the one profession for which little or no training has been required in the past. Whatever Mr. Ford may think, therefore, of the suggestion made to him, there is good sense in this statement in the letter referred to:

"We believe, Mr. Ford, you could affect the whole future of America by helping to educate parents to bring up better children. Teach mothers the fundamental principles of nutrition, discipline, character training, and sex education, and you will help to insure the future health, character, success and happiness of the child. The rearing of children will always be the most important undertaking in which any man or woman can engage. Why not give them as much technical training as we give young men in our agricultural colleges, who are learning how to breed cattle and poultry? Why should the vast majority of young men and women undertake to bring up children, admittedly one of the most difficult jobs in the world, without any instruction that would fit them for this task? It is in this field of practical education that we would bespeak your interest."

* * *

IS THIS REALLY TRUE?

In the elections of November, this year, Prohibition must meet a test more critical than any that has confronted it, according to the editors of the *Christian Herald*, Dr. Daniel A. Poling and Dr. Stanley High, appearing in the July 5 issue of that paper. "For these elections the wet forces have mobilized on an unprecedented scale and with unprecedented resources . . . A desperate fight will be made to defeat dry Senators and Representatives, and to elect in their stead Congressmen committed to the overthrow of Prohibition. If this can be accomplished, even in a few places . . . the result will be hailed by the . . . wet press of the country as the beginning of the end of Prohibition . . . For the first time the diverse company of those who hate Prohibition have a common organization . . . and a common

treasury into which they can pour their contributions." This, according to the statement, constitutes the first direct and threatening challenge made by the wets, with some real ground for confidence in its success. "But another effect has been produced, which was not in accordance with the calculations of the wets; that is, *to stir and arouse the drys, the country over*, as they have not been stirred since the passage of the 18th Amendment. The victory of Dwight W. Morrow in New Jersey, and the evident purpose of the wets to duplicate that victory, if possible, in other States, have shown the drys that *there is a fight ahead*. All signs indicate that the nation's drys will in the next four months unite aggressively to meet this newest challenge. "We accept that challenge," continues the statement. "We have fought consistently and hard for the outlawry of the liquor traffic. We propose to fight, now, harder and more consistently than at any time in the long history of our relationship to the dry movement."

We wonder if this optimistic view is justified, and sincerely hope it is, but if the drys, the country over, are now thoroughly aroused, we must confess we have seen few evidences of that fact. Indeed, some of them give the appearance of considerable "stage fright." We realize fully that there will be no doubt about the outcome if *the Church folk of America are both aroused and united*. But how can we expect the Church folk to measure up to this requirement when more of them are taking their views from the daily papers than from the Church papers? When only a small percentage of our Church people faithfully read the religious press and continue to get whatever ideas they have on such questions from the daily papers (which, for the most part, are decidedly antagonistic to the dry cause), have we a right to expect from them a militant defense of the idealistic laws which were placed on our statute books after a long up-hill struggle against the allied forces of selfishness and greed? Never was it more important to arouse our Church people to see the present peril and to meet it with courage and self-denial. A prominent judge said to the writer the other day: "The Church people have been asleep at the switch on this question. Our only hope is in waking them up."

* * *

THREE DAYS OF GRACE

Referring to the 3-day vacation which was nearly universal this year in celebration of the Fourth of July, the *Philadelphia Public Ledger* referred to the holiday as "three days of grace," and says: "Our national philosophy of living values human happiness more highly than ever in the world's history. We do not, it is true, use much wisdom in seeking it, nor are we agreed where it may be found; but we find time and place for it in an unparalleled degree. We reduce our hours and days of labor and make room for play; we multiply pleasures and the opportunities for enjoying them. We credit the Declaration of Independence for the political and personal liberty of our citizenship. We may equally credit it for the 3-day holiday in which we enjoy the many advantages of living in a land of opportunity and a time of opportunity. It is, in some degree, a symbol of the new approach to the ancient problem of living well and happily."

We hope, of course, that the three days of holiday opportunity referred to were really "days of grace" to some of those who enjoyed them, but nothing is more obvious than the fact that most of us have not successfully learned how to use our leisure. This is one of the most difficult lessons to master, and the large number of fatalities, not only from the unwise use of fireworks but also from our craze for speed, with the usual traffic congestion and its resultant casualties, indicates that the holiday was far from being a means of grace to many. Prophecies are increasing to the effect that after a while the working hours in America will be reduced to seven or even less, and that probably there will be only four "working days" in a week. In this era of unemployment, many would be glad to get even four days of work. Surely one of our chief duties is to demonstrate, before working hours are still further shortened, that we can make wise use of the leisure which is now afforded us. Think of a record of over 33,000 deaths in a

single year from motor cars alone! It is reported that the records of the past 13 years disclose a casualty list of more than 212,000 men, women and children, slain by automobiles. Just how far have we advanced over those ancient days when the wheels of the Juggernaut ground out the lives of their poor victims! And since the evil is increasing, what are we going to do about it?

* * *

The Parables of Saged the Sage

THE PARABLE OF WISDOM

I have read in the utterances of Job, who had all the virtues save only that of patience, that there is a mine where Silver may be found but that Wisdom is much less Easy to locate and possess; and mine own Experience is in full accord with that of Job, save that the Silver hath eluded me. But Wisdom have I sought, and even when I have not found it to possess it, still have I gloried in the quest of it.

Myself, when young, did Eagerly frequent Doctor and Saint and heard great Argument but not always did I hear wisdom. Yet have I now and again met a truly Wise Man, and when I have met him I have found him not Arrogant, but with a rare Simplicity of Spirit; and him whom I would have acclaimed as Teacher, him did I find content to call himself a Seeker after Truth.

Now I in mine own humble way have sought after truth, as the gatherer of Pebbles by the Shore may pick up a bright one now and again but knowing how small are his Discoveries compared with the wealth of the Vast Shores, and the treasures hidden in the deep.

And I was inquired of once or possibly twice by those who sought Knowledge, and it chanced that I Knew the small atom of truth which they sought. And on one such occasion, they who came unto me said, Thou art indeed a Wise man.

And I answered, Nay, say rather that I am one who in deep consciousness of his Ignorance hath been able to display to Advantage his small Stock in trade of wisdom.

And they said, We shall think thee as a Wise man.

And if I had insisted on my folly they might have taken me at my word.

And I said, When Socrates was on trial for his life, his Judges inquired of him saying, Art thou really a wise man, or art thou putting over a Bluff? And Socrates replied, I have never inquired. But ye will remember Chaerephon. And he is dead, but his brother is here and Knoweth that whereof I speak. I entreat you not to laugh at what hath ever seemed to me a Joke. For Chaerephon went to Delphi and inquired of the Oracle, saying, Is Socrates a wise man? And the Oracle said, There is none wiser. And the Judges inquired of Socrates and said, What dost thou think about it, Socrates? And Socrates answered, At first I thought that the Oracle had slipped a cog; but as I walked up and down Main Street in Athens and as I now stand here in this court and behold the Folly of my fellow men, I am more and more inclined to think that there may have been something in what the Oracle said.

Now I am not quite sure whether they to whom I related this narrative had the same sense of Humor possessed by me and Socrates. But holding as I do with the Ancient Fathers that the Spermatick Logos was in Socrates, and that he therefore was not a Pagan, I hope to see Socrates in heaven and I shall inquire of him, saying, What is thy opinion now of the Word of the Oracle?

And if he smileth a funny little smile, I shall know the meaning of Socrates. And indeed he was wise enough while here on earth to get a little Kick out of the idea.

Robert Raikes

(The Man Who Founded the Sunday School)

By CHARLES W. BOLTON, *Architect*

It was my privilege last summer while traveling in Europe, to visit Gloucester, England, the birthplace of our Sunday Schools, founded one hundred and fifty years ago. The little old house where the first Sunday School was started is still standing and looks very much like the picture accompanying this article. It is a modest two-story building opening directly into a room which occupies the entire front. I walked in and found a small, low ceilinged room, accommodating probably 20 children. It was here that Robert Raikes organized the first Sunday School in the world under great difficulties and opposition.

Robert Raikes was a member of the Church of St. Mary de Crypt in Gloucester and lived all his life in that parish. The present rector very kindly gave me much of the information contained in this article.

In the eighteenth century, 1780, Gloucester was a fine city with its cathedral, churches and charities, and was also a market town; but there was no middle class, a great gulf existing between the rich and the poor. In the latter class there was much suffering, ignorance and crime, their language vile, their children growing up in an atmosphere of poverty and neglect. While the upper class was educated and lived sumptuously, many of the lower class were neglected, uneducated, existing in squalor, looked upon as little better than beasts. Conditions in the prisons were unsanitary and deplorable. Punishment of poor unfortunates for offenses against the law were severe and un-

merciful; it was not unusual for a woman to be tied to a cart and whipped through the streets. Hanging for theft was not uncommon. The upper class was so used to these sights they were unaffected, looking upon them as matters of course. The very poor had no religious training and no incentive to raise themselves above their surroundings. This condition of affairs touched the heart of Robert Raikes. He spent a number of years studying life in the prisons and in the streets, trying to ameliorate suffering, seeing that justice was done in the prisons and endeavoring to enlighten these people. He found that much of his labor was not appreciated and that punishment was useless without reform. After much thought on the subject, he decided that the proper place to begin his work was with the children. He thought their minds could be best impressed between the ages of 6 and 12 years. He began at 5 years. The curses and foul language of the children in the streets had much to do with the starting of the Sunday School.

The first Sunday School was an experiment which required great courage to face. At first there was much opposition, particularly by people of his own class, but he was so interested in the welfare of the children that no obstacle could prevent the carrying out of his purpose. He went into the slums and brought the children to the Sunday School. He saw that they were clean, he clothed and gave shoes to those who needed them badly, and he paid a woman, Mrs. Meredith, a small sum of money to teach them. She became dis-

couraged and in a few months gave it up. He found a more competent woman, Mrs. Critchley, who kept this position until her death, when her daughter assumed the work, and in time her daughter succeeded her, so that the position was held successively from mother to daughter until 1863. When Mrs. Critchley took the school, she moved Mrs. Meredith's pupils to the old rectory opposite the Church.

In the beginning he had no sympathetic help. He was derided and called unkind names, but he pressed steadily on with the work and gained the love and confidence of the children. After a trial of three years he was overjoyed in realizing that the experiment was a great success. During these years, with the assistance of two clergymen, several Sunday Schools were opened in the city. Each School accommodated about 30 scholars. Good people in the country round about became interested and made inquiries of Mr. Raikes. The results had been astonishing. Even the parents of these children began to show reform when they realized what the Sunday School had done for their children. The development in the intelligence and morals of the children surpassed even the hopes of Robert Raikes. When visitors were taken into the school and shown the results—clean, well-behaved children repeating Bible lessons, catechism, and singing hymns—they were astonished. Wm. Fox, the philanthropist, Mr. Wilberforce and others visited the school. John Wesley became interested and established a Sunday School wherever there was a

Methodist Society. Sunday School Boards were formed, and Robert Raikes was lauded from the pulpits.

After all this there was great opposition against Robert Raikes from envious persons and those who hated righteous people and wished the poor to remain as they were. There were also narrow-minded people who said the Fourth Commandment was being broken by teaching children on the Sabbath day. Prejudices against teaching the children of the poor became so strong that Wm. Pitt considered introducing a bill in Parliament to suppress Sunday Schools, but a well known preacher published a famous sermon and the bill was not passed.

Robert Raikes came of an old Yorkshire family. His ancestors took part in municipal affairs. One of them was Mayor of Gloucester when Charles I laid siege to the town. The family were merchants, clergymen and farmers. Robert's father, a printer, founded the "Gloucester Journal," now one of the oldest in England. Upon the death of his father, Robert succeeded to the business. He was a man of humane instincts, with energy and push. A hand-

some man, always well dressed, according to the customs of the day he mixed in fashionable society. Although well educated and of polished manners, yet among certain of the citizens he was ridiculed and was not popular. His acts were reproaches to those who did nothing. A friend of the poor, he has left a lasting memory. Robert Raikes is worthy to be ranked among the great men of history, for since its foundation, the Sunday School system has spread far and wide. Of the several Sunday Schools he started in the city of Gloucester, the one under his own immediate interest was that which was held in the old rectory. So this school, the first school he started, is the only one in the city which has continued since his day with an unbroken record.

Mr. Raikes, upon his retirement from his literary work as proprietor and editor of the "Gloucester Journal," lived at the Crypt House, where he died sitting in his arm-chair, active to the end in his philanthropic work, particularly his Sunday School work. In Gloucester he was honored by its citizens in the erection of a Memorial Tower and a Memorial Hall.

On my return to London I took a photograph of a dignified and graceful statue of Robert Raikes erected in 1880, on a beautiful plot on what is known as the Thames Embankment, commemorating the centennial of the founding of the Sunday School; but the enduring monument to him exists today in the thirty million children who are taught the love of Jesus every Sabbath in the Sunday Schools.

"Suffer little children, and forbid them not, to come unto Me; for of such is the kingdom of heaven." Thus spake the Master. After a period of nearly eighteen hundred years, Robert Raikes was the first one to catch the vision and make of His lesson a practical application which now stretches out to the ends of the earth.

* * * *

(In connection with the recent Convention of the International Council of Religious Education, held in Toronto, Ontario, a replica of the Thames Embankment statue of Robert Raikes was unveiled in the beautiful Queen's Park of that fine Canadian city, on June 28, 1930, marking the Sesqui-centennial of the modern Church School movement.)

The Principles of William Howard Taft

III. "Ambassador of Peace"

"There is inspiration in knowing that one is helping to do the big things—nothing I know can compare with that joy"

EDWARD H. COTTON

For three hundred and fifty years the problem of getting from the Gulf of Mexico to the Pacific Ocean without the long, perilous voyage around South America had occupied the minds of navigators. In 1550, the Portuguese adventurer, Antonia Galvao, wrote a book explaining how a canal could be cut through the isthmus. The project of this short route to the Pacific which would save approximately eight thousand miles' dangerous voyaging continued to be agitated by maritime nations. But the first serious attempt to construct such a waterway was not made until 1879, when 135 delegates representing a half-dozen different countries convened at Paris and decided the work should be undertaken. So the Panama Canal Company was organized under French supervision, with Lesseps as president. Careful surveys and estimates were made and the work started. For nine years digging continued. But insuperable topographical difficulties, and a degree of extravagance and corruption rarely equaled, compelled suspension. A new company was gathered in 1894 which labored at the project five years. Then the United States entered the field with an idea of constructing a canal over a different route. The Americans commenced to dig in 1899, and in 1915 had united the two oceans. The operation cost the nation 375,000,000 dollars, and was hailed as the world's greatest engineering feat. The completion of the canal gave the United States tremendous prestige among the world powers.

It was the peculiar good fortune of Mr. Taft to supervise this gigantic undertaking. President Roosevelt provided the initiative. Colonel Gorgas did the engineering work. But upon Taft as Secretary of War developed the ultimate responsibility. Mr. Roosevelt had recalled him from the Philippines in 1904, making him Secretary of War, replacing Elihu Root, who was given the portfolio of Secretary of State. Two months after taking office, Taft was appointed chief of the Panama Canal Commission. He went to Panama, surveyed the scene, and took measures at once to ensure orderly progress. Taft had had four years' rich experience in governing a tropical country. He was familiar with the obstacles

JESUS CHRIST—AND WE
By Annie Johnson Flint

Christ has no hands but our hands
To do His work today;
He has no feet but our feet
To lead men in His way;
He has no tongue but our tongues
To tell men how He died;
He has no help but our help
To bring them to His side.

We are the only Bible
The careless world will read;
We are the sinner's gospel,
We are the scoffer's creed;
We are the Lord's last message
Given in deed and word—
What if the line is crooked?
What if the type is blurred?

What if our hands are busy
With other work than His?
What if our feet are walking
Where sin's allurements is?
What if our tongues are speaking
Of things His lips would spurn?
How can we hope to help Him
Unless from Him we learn?

(The above poem is from "Quotable Poems" published by Willett, Clark and Colby; and is reprinted by request.)

in the way, and knew proper methods to employ to remove them. He knew the canal never could be dug until the Canal Zone had been made a safe place to live in. The deadly mosquito, as much as any other obstacle, had defeated the French engineers. He employed five thousand men to drain pools and marshes where the mosquito bred, to cut down the heavy, luxurious vegetation which harbored the insect, and to spread layers of oil over lakes and ponds. In the end, malaria and yellow fever were reduced to a minimum.

Twenty-five thousand men were employed in the Canal Zone. To house this army of laborers, give them proper food, care for their families, provide them with

medical attendance, preserve their moral integrity, and keep them contented and efficient in that depressing and enervating climate was no ordinary task. Proper dwelling-houses had to be built, schools provided, boarding-houses and hospitals erected, Y. M. C. A.'s and Churches established. The cities of Colon and Panama had to have complete water supplies and sewer systems. Enormous amounts of supplies had to be conveyed to the Zone and cared for after they arrived, which meant the construction of an elaborate system of docks and storehouses. A double-track railroad was built to care for the material the steam shovels took from the trench. To give an idea of the magnitude of the task, at the Culebra Cut alone, one hundred steam shovels were employed. The question of labor offered no minor problem. The men were in Government employ and so were subject to the eight-hour-day law. Blacks, Chinese, Spaniards, laborers from North and South America were tried, and were assigned to jobs to which they seemed best suited.

Almost insoluble engineering problems were presented by the Culebra Cut, eight miles in length, the sides of which were constantly caving in, and by the Chagres River, which discharged a huge volume of water into the line of the Canal. It was this unruly river which finally compelled the engineers to change from a sea-level canal to a lock-canal. The latter type involved complicated engineering problems; but Mr. Taft finally concluded that the lock-canal must be adopted or the project abandoned. He made an exhaustive study of the situation, reported his findings at length and in detail to the nation, and swung the majority in Congress to his position. The change in plan saved the nation 150,000,000 dollars in money and meant that the work could be completed eight years sooner. The story of the construction of the Panama Canal has been quickly told, and no mention made of severe and widespread criticism leveled at the Commission which was building it. The canal was not only a magnificent engineering feat, it represented uncommon grasp of detail, diplomacy, breadth of view and enterprise on the part of the building commission.

Cuba, though Spanish tyranny no longer prevailed, six years after the island had been given protective independence, found itself torn by domestic disturbances. A revolution was underway for the purpose of deposing President Palma on the charge of fraudulent election. The island was threatened again with the red scourge of war. An army of ten thousand rebels camped before the gates of Havana and demanded admittance. Helpless and thoroughly alarmed, President Palma, under the terms of the Treaty of Paris, called on President Roosevelt for assistance. With his usual vigor and promptness, Mr. Roosevelt placed the island under military rule, sending battleships and soldiers adequate to enforce his measures. But to prevent the Cubans from concluding it was a military occupation with the intention of possession, he placed his "peace minister," Secretary Taft, in charge of the expedition. Mr. Taft, himself, called the period of his mission in Cuba "Those twenty horrible days." The situation was a delicate one, requiring exercise of diplomacy as well as intimidation. Taft entered Havana, conferred at length with President Palma and his officials, the business interests, and representatives of the rebellion. He became, for the time, dictator. But his methods were fair, and were endorsed alike by nationalists and revolutionists. Elections were held and officers appointed. Inside a month, peace has been restored, industries set in motion, and trade routes opened. Mr. Taft then withdrew, leaving Charles E. Magoon in charge. He took with him resolutions of appreciation adopted by the American residents in Havana.

However, a year later, the islanders again became turbulent, asking that United States soldiers be removed and their own government restored. About the same time, charges of corruption and inefficiency were made in the Canal Zone. Also, Porto Rico, a United States possession, was restless, asking why its citizens were not eligible to American citizenship. Taft was sent from Washington to untangle this Pandora's box of perplexities. At Panama he issued orders rectifying abuses in regard to living conditions, intoxicants, and wages. He explained patiently to the Porto Ricans just why they could not yet qualify for United States citizenship. In Cuba he had a more difficult task. Revolution was again looming on the horizon. Mr. Taft sat down in Havana, and presently had the machinery of pacification working. An accurate census was taken to determine qualified voters, following which local and national elections took place. These measures taken, Mr. Taft assured the Cubans that they would be given independence as soon as they showed qualifications. They took him at his word; and before two years had elapsed, the United States thought it possible to remove its army of occupation and hand over the government to native officials.

But Secretary Taft's peace missions were by no means concluded. Japan was expressing resentment because Japanese boys and girls were excluded from the public schools of San Francisco, and because President Roosevelt was proposing to despatch a battle fleet to the Far East. Both in Japan and America, war talk was beginning to be heard. China also was angry because her people were denied entry at American ports, and was retaliating by refusing to buy American commodities, thereby threatening excellent trade prospects. Russia was joining the chorus of complaint, declaring that in her recent war with Japan the sympathies of the great and growing Republic on the Western continent had been with her enemy, and that Japan had thereby been given aid and comfort. Fortunately for President Roosevelt, a great peacemaker was at hand. He ordered his Secretary of War to visit the complaining countries and restore among them confidence in the

good will of the United States. The task was one of the most momentous and critical Mr. Taft had yet undertaken. He was to present himself as an ambassador of peace, and to quiet mutterings and threats in three great nations. Errors of judgment, a mistaken phrase in an address, might precipitate misunderstandings with serious consequences. The expedition meant a journey around the world; and he resolved to take his family along, despite the inconvenience and expense.

Here is a side light on the nature of the man. Heretofore we have spoken only of Mr. Taft's public life; but his family relationships meant equally much. He made a summer home for his wife and

THE QUEST

A wanderer am I
Upon a wondrous world,
Where sires have come and gone,
More faith than deed unfurled;
The beauties which they saw
In color, line or form
New urgencies transcend,
And what for them was norm
Shall seldom hold me bound.

What is this mighty surge,
This call that leads me on?
I am, as were my fathers,
A lover of the dawn;
I penetrate the heavens,
I crawl in bowels of earth,
Where ever life seems luring
I press my doubtful worth
Into a veil unknown.

Ah, Beauty, more than I
Bestow prolonging gaze
Upon each secret found;
Ancestral vision plays
A mutual adoration.
If strangeness stirs my fears,
I know there must come light,
Born am I of pioneers
Who dared give all for thee.

Nay, Beauty, spare me not . . .
Elude, or strike me low,
I seek and press the trails
Where you securely go.
It is enough to hold the path
Where you have softly trod;
Unsated, I shall pursue,
Hungering for God,
Until His hand shall stay.

—Henry Linford Krause.

children at Murray Bay on the St. Lawrence River, in the Province of Quebec. He knew what the pleasures of his children, Robert, Helen, and Charlie, were. He knew what they were studying. A journey, like that proposed, involving great responsibility and concentration, would be made more enjoyable, in his opinion, if the family were present. Mr. Taft had no independent fortune. He was always dependent on his salary. It would cost a good deal of money to carry his wife and children along, but he welcomed cheerfully the expense, and, we must add, the annoyance of having a small boy eight years of age in the often straitened and inconvenient quarters in which at times they would be compelled to live. On several other occasions the family traveled together.

Taft knew Japan—he had been there four times—and was known in that country for the wisdom and justice of his Philippine administration. His very presence in the country allayed fear and suspicion. A thoughtful address delivered by him, September 30, 1907, at Tokyo, before the Chamber of Commerce, helped promote good feeling. He said: "War between Japan and the United States would be a crime

against modern civilization. It would be as wicked as it would be insane. Neither the people of Japan nor the people of the United States desire war." After that assurance, and his private declarations to the throne that adjustments would be made, the national mind was satisfied, and the historic friendship, commenced when Admiral Perry visited the Empire in 1853, went rejoicing on its way.

He followed up this diplomatic achievement with a visit to China. At Shanghai, at a banquet given in his honor, he assured the Chinese that the American attitude toward their Empire was of cordial good feeling. The United States only asked for fair play. He assured the Chinese that the United States had no intention of selling the Philippines to Japan or to any other power. He reminded them that his country had returned the Boxer indemnity, alone among the nations, and that that generous act, unique in international relations, should convince China of America's good will. The United States hoped chiefly for the integrity of the Chinese Empire. He made it plain that John Hay's famous "Open Door" policy was not going to be deviated from in the slightest degree. This was the theme of his address. Coming from a representative of the prestige and personality of Secretary Taft, it carried weight and influence throughout the Empire.

From China he went to the familiar scenes of the Philippines, met old friends, and opened the first national assembly. As Secretary of War he exercised supervision over the United States' colonial possessions, and was glad of the opportunity to observe how the machinery he had installed was running. He found that most of his reforms were being enforced and that others were being instituted. The visit gratified him.

His final peace mission was to Russia. Theodore Roosevelt had brought Russia and Japan to an understanding in their recent war which had resolved itself into a deadlock. Both countries had been glad enough to sheathe their swords. But, after a time, mutterings began to be heard in St. Petersburg to the effect that America had favored too much in Japanese claims. These complaints threatened the former cordial relations, which it was Taft's mission to restore. He spoke before the Duma, conferred with high officials and the Czar, and succeeded in convincing the Russian Government that the resentments had no basis in fact.

In reality, Mr. Taft's expansive smile, his famous handshake and genial nature, left behind him wherever he went an era of good feeling. His success in administering the Philippines had given him an international prestige. He returned to America in 1908, his laurels strengthened by his peace journey across the world. He never was an orator in the eloquent sense. His speech was not incisive, dramatic, or stirring. He spoke sound common sense. He was diplomatic; and his ideas and his language were his own. But it was really his splendid American idealism that won the day for him. Observers were more impressed with the Taft personality, solid and honest, than with the Taft ideas, excellent as the latter were.

Presidential elections were forward. Who was to succeed Roosevelt? Mr. Roosevelt had declared to the nation that he would not be a candidate for a third term, a manifesto he later regretted. But the affirmation had been made and could not be recalled. He could readily have been re-elected. Since his name was not to go before the Republican Convention, whose was? Unlike certain presidents who have followed him, Mr. Roosevelt did not hesitate to name his successor. He wished his policies and reforms continued, and cast about for the man to whom he could confide the trust.

It is a fact that Taft was not Roosevelt's first choice. He said clearly to his

secretary, George Loeb, that the one he wished to have succeed him in the White House was his Secretary of State, Elihu Root. He had selected Root on account of his remarkable record in the State Department. He knew he had other good men, Hughes, Cortelyou, and Taft. Mr. Roosevelt had discussed all these possibilities with his friends, who had assured him that Taft would not make a popular candidate. Roosevelt realized fully the necessity of getting someone who could win the election, in order to secure the Republican succession. So the President authorized Loeb to sound Root and tell him he was his first choice. But Root refused emphatically to consider the proposal, on the ground that he might be nominated by the Republican Convention but could not be elected. This was the reason he offered.

With Root eliminated, Taft was Mr. Roosevelt's next choice. It only remained for Mr. Taft, himself, to accept the honor, dubious possibly, of being Roosevelt's candidate. He accepted, and made the first great mistake of his life. No man then living could have followed Roosevelt and have satisfied—him, the Republican Party,

and the nation. This fact Elihu Root had been astute enough to realize. Root was willing to be President, but he was not willing to be Theodore Roosevelt's protégé. But Taft was too good-natured. He was too ready to please Mrs. Taft and his brothers, all of whom urged him to accept. Taft wisely had always kept well outside the treacherous pale of politics. He disliked politics. He had held but one elective office and had not cared to hold any other. His duties, even in the Philippines, had not been of a political nature. The Islands were ten thousand miles away from the politicians at Washington, and the Governor's hands had been left relatively free. Now, in the best years of his genial, broad-gauge, expansive life, he was to enter on the greatest elective office in the nation, and one that had cast a shadow over many a career brilliantly successful up to that time.

Taft did not aspire to the office of President. He knew himself well enough to realize that he was temperamentally unfitted for the drive, the wear and tear, the shrewd political maneuvering, the bold assertions and valiant adventuring which went with that highest and exceedingly

exacting position. Also, he was quite aware of the difficulty of being Roosevelt's successor. In fact he naively confessed that he allowed his name to go before the Convention not because it was his wish, but because his family desired it.

He was Roosevelt's candidate; hence there was no question about his nomination when the Republican delegates convened at Chicago. He was nominated on the first ballot, 702 to 278. William Jennings Bryan opposed him at the national elections, Mr. Bryan running for the third time. Taft won.

So, at the age of fifty-one, he whom we met first on the streets of Cincinnati, a careless schoolboy, his satchel of books over his arm, was to enter the White House. The four years to come would have been a tragedy for anyone but William Howard Taft. That they did not prove so to him indicates the finest trait of a nature fine in any event. Many a man, ordinarily balanced and self-contained, would have been embittered by his unfortunate experience in the White House. But Mr. Taft retained his sense of the eternal fitness of things.

(To be continued)

Religious Books and Summer Conferences

By CLAYTON H. RANCK

Have you ever noticed the remarkable increase in religious books being printed in America? In 1900 this group stood sixth in order of numbers, with 448 volumes issued. By 1920 it had grown to 665, but by 1928 it had reached the surprising number of 776, or two volumes each day, with an extra one for the Sundays. It had also in this period passed every other subject except fiction.

Someone must be interested in and reading these books. Who are they? Publishers have been complaining that the numbers of purchasers has been decreasing recently. The average sale at the annual session of Eastern Synod is about \$300 worth, almost all of which are purchased by ministers, and the recent Student Conference held at Forest Park with about 500 delegates bought more than \$700 worth. Not a bad average when you remember that students have very little money to spend. It would be interesting to know how many of the students bought books. There were no books used in any of the classes.

It is interesting to watch the two groups of persons who visit book counters. Some look without touching the books, as a well-mannered person does at a museum, as though they were to be looked at without "cracking them." Others show by the way they take hold of them that they enjoy books. They look inside of spines, but always put them where they came from, and very gently.

It is hard to over-value such casual looking through books. Of course we have no right to call it reading them, yet a certain familiarity with the contents goes with just such rapid reviewing of the table of contents, illustrations, maps or graphs. Then too, perhaps one knows something about the author which will be recalled when other books by the same writer, now so sensibly listed opposite the title page, are scanned. Anyhow, let us look at books, opening and paging through them, whenever the opportunity offers itself, for sometimes by such casual browsing one finds just what he has been looking for, and yet did not know how to ask for it.

However, it is in the interest of our summer conference delegates that we are thinking now, and what a fine group of them will gather during the next 8 weeks! Some being sent with all expenses paid by their home Churches, Schools or Societies, others sharing expenses with the home groups, while still others actually coming at their own expense, and in many cases

A BENISON OF CHEER

I walked along a road today—
It was bleak and cold and so drear;
Winter was holding carnival gay,
But my heart told me Spring was near.

A golden tree made joy-bells ring,
Seemed to smile at me midst the gloom;
Forsythia—that lovely thing—
Shone like gold in its leafy bloom.

It made me think, as I walked along,
Of a kindly man's smile and nod;
It made of my world "one grand sweet song"—
For I felt that he walked with God.

—Elizabeth W. Fry.

pretty hard-earned too. Our question is, How can books be made to help them most? With certain volumes their leaders will acquaint them, and perhaps a few very inexpensive ones will be used as text books and so bought by the delegates. But what of other books?

As you are planning to send your choice young people, paying perhaps half or all of their expenses, what of their relation to books? The writer once overheard the following conversation which applies here. A professor at Franklin and Marshall College was talking to an interested student on the importance of buying certain essential books, lexicons in the languages being studied, as a matter of fact, when the student said, "But I can't afford to buy them." To this the professor in a very low but kindly voice said, "Are you sure that it is good economy to save, let us say 10 per cent on the cost of your education, if by so doing you are reducing its value by from 25 to 50 per cent?" If that student felt the force of that simple statement as much as another we could name, we are quite sure what his answer was, although we did not hear it.

Now isn't that the situation when our fine young people, many of whom have but recently shouldered new responsibilities of leadership for which they have had little more than examples of older officers to guide them, come together at these conferences? The leaders can help them with the problems they see at the time. But

what about those which are sure to arise before the conference is over two months?

Here is where a little time at the conference given over to a guided survey of the most helpful books is simply invaluable. So why not instruct our young friends to bring back a few good books, and a much longer list of books which they would like to have access to in the Church library? Such a list might lead to having a committee, on which all of the younger groups are represented, to watch out for helpful books and buy a few of them from time to time. I wonder how many such committees there are in our Church? Those of us who review books for workers have such committees in mind when we write.

Do I hear someone say, "But we have no money for books"? On the other hand, I once met a little Lithuanian girl, in fact she worshiped in Third Church, Baltimore, who spent one-half week's salary to buy a Protestant Lithuanian Bible. You see it all depends on how badly we want a thing. See how many people have enough to buy an automobile. There are a great many adults who have vision enough to enjoy helping young people's groups buy good books, if they feel reasonably sure that they really want them.

After considerable experience as the leader of the department to foster good reading among students may we call your attention, too, to the value of actually placing certain books right into the hands of young people whose problems are discussed in them? It is helpful to have the authority to give out books. In some cases it is well to read passages which treat of the actual problems under discussion.

Having those who have read and enjoyed certain volumes sign their names on the fly leaves in the rear of the volume adds also. Six to a dozen fine fellows' names give considerable force to one's statement when recommending a volume. In such things college students are just like other young people, only more likely to forget that they took a book out of your library.

In his charming way Dr. Horace McFarland once told a very few of us of an interview which he and Dr. Gulick, the eminent authority on Japan, once had with Hon. William Jennings Bryan, while he was serving as Secretary of State. They were trying to explain certain Japanese situations to Mr. Bryan, and being surprised at his lack of knowledge of the

facts, Dr. McFarland ventured, "But, Mr. Bryan, have you read Dr. Gulick's books on Japan?" to which Mr. Bryan replied, "Gentlemen, I am sorry to say that since becoming Secretary of State I have not had time to read any book except the Bible." Dr. McFarland then said, "What I wanted to say was this, 'But Mr. Bryan, do you not think that one who does not read any other book but the Bible is neither in a position to understand the Bible nor to apply its peerless teaching to the problems of our times?' But what I did say was nothing."

Some of us feel, and feel very deeply, that the men and women who lead this nation to a proper sort of international legislation will be those who have been

careful readers of books which treat world problems from the Christian point of view. Anyone who knows anything about the ownership and objective of our great dailies will expect no hope from that source. Our Church papers with their limited space are doing most exceptional work, but their space is limited.

It is from these groups of young people, the choicest flower of our Churches, gathering in the years when they have ideals, and want more of them, willing to work, teachable, surrounded by scores of others of their own sort and led by men and women who have read widely and sat at the feet of others with first hand information, these summer conference groups, that some of us are expecting to see our much

needed leaders come. We expect it because we have already seen it. Scratch the next half dozen men and women of vision and see where they got their starts. We could tell some very definite things about some of the young people of our own Church whom we have watched grow.

So here they are. The machinery and atmosphere are right. Let us help our young people use books well, and they will be just so much bigger and more forceful. "Where there is no vision the people perish," was said more than two thousand years ago. Our would-be leaders show the truth of this statement today. But let us state the same thought a little differently. **VISION COMES HIGH. BUT IT IS CHEAP AT ANY PRICE.**

NEWS IN BRIEF

IMPORTANT NOTICE FOR MEMBERS OF THE SYNOD OF THE POTOMAC

This Synod will meet much earlier than usual. The date is September 9, 1930, at 10 A. M., in Salisbury, N. C. Synod will be the guest of Catawba College and the First Reformed Church of Salisbury.

This notice is given thus early for two reasons:

(1) In order to secure clerical rates for travel from Washington, south, all ministers will need to have certificates from the Southeastern Clergy Bureau. Address Mr. J. H. Howard, Chairman, Southeastern Clergy Bureau, Atlanta, Ga.

(2) All pastors and delegate elders who may expect the Synod to pay their travel expenses, will have to see that the Synodical contingent Apportionment is paid by their respective congregations and charges. Notice has gone out that the treasurer of Synod, Mr. J. Travers Thomas, Frederick, Md., will close his accounts for the year on July 31. The Synodical contingent Apportionment should be in his care by that date.

Lloyd E. Coblentz, Clerk.

Have you made reservations for the Spiritual Conference, the week of July 28 to Aug. 1? If not, write to Dr. E. M. Hartman at once.

CHANGE OF ADDRESS

Rev. M. S. Reifsnnyder from Holsopple, Pa., to Route 7, Westminster, Md.

Rev. Urban F. Johansmann to 420 Fifth St., Rising Sun, Indiana.

THE SITUATION AT YOCHOW

(A letter just received from one of our faithful representatives.)

Today Mrs. Beck and I are celebrating our 13th wedding anniversary; but we are not together for the celebration. I am here at Yochow City but exactly where she and the children are I cannot say. I trust they are safely and comfortably settled at Kuling. Hot weather is at hand, and the season is here when it is necessary for the children to be gotten to some mountain, and as we are only about six hundred Chinese miles (two hundred English miles) from Kuling mountains, that is where our people usually go.

It had been our intention to spend this anniversary day together here at home before the family left for the mountain, but the change in political situations caused a sudden change in our plans.

Troop trains began to come through and to Yochow City. The troops that had been here quickly moved out, and vast numbers of new men have been pouring in. These too, have stayed on a day or so and they

have been moving on. The fact of the matter is that an army of Kwang-si troops, known as the Ironsides, are invading Hunan on their way to try to take Hankow. The governor of our province, Hunan, was ordered by the Nanking Government to intercept and fight the invaders. But the governor was unable to comply.

Many of the soldiers in the Ironsides army and many of the soldiers and officers in the Hunan army had formerly been companions in arms, so, naturally it goes against the grain to fight each other. The governor used an expedient to try to force his soldiers to comply with the orders from Nanking. His expedient was to execute two of the colonels who refused to lead their men to fight their former colleagues. Still the army would not budge. So Ho-gien, the governor, apologized to the Nanking government on the one hand, and on the other hand he moved his armies out of the path of the invaders. So Nanking has been pouring in soldiers who "knew not" the Ironsides. It looks as if war were unavoidable in our parts.

There is a hint whispered about, that the move of the governor is a bit of strategy and he still has it in mind to deal a terrible blow to the Ironsides. By side-stepping to a point across the lake, Ho-gien apparently gives friendly passage to the invading army, while—it is rumored—he is thus only setting a trap into which he intends to draw the Ironsides: when once they are in his trap will the governor possibly swing in behind and attack the army from the rear at the same time as Nanking attacks them from the front—a nut cracking system? We shall have to wait and see what is done. But trapped or not trapped the Ironsides are no easy prey; those Ironsides have had a hard life of it, and consequently a lot of valuable experience at warfare.

So much about the military setting here at Yochow just now. The beginning of the military movements suggested above caused us to consider the advisability of getting the families out of Yochow at an earlier date than we had formerly planned, for if the bottling up process goes into effect there is no telling when communications will be open enough for folks to come and go here. So on last Thursday morning, as there was supposed to be a British lakes steamer passing our city, Mr. Whitener and I loaded our families onto sam-pans (small boats) and awaited the arrival of the steamer. We waited from eight o'clock in the morning till well along in the afternoon. There was a burning sun. Our sam-pans had bamboo matting roofs, and we had the reinforcement of parasols, still the heat got to be unbearable, so mid-afternoon the families came back to our house while we kept a guard to inform us in case the steamer did come. It, however, did not come that day. We were able to hold our weekly prayer meeting together, which on this occasion happened to be the Whitsuntide meeting, which we should have grieved to miss.

While at meeting, a note came to hand from the shipping office that the steamer would be at Yochow by seven o'clock Friday morning. In the hope that this intelligence might prove more accurate than the information of the days before, we got down to the river by seven on Friday morning; and we were none too early. We had just time to get sam-pans for our families and their luggage when the boat steamed into sight. The boat was an oil-burner, and rather small, but the fastest thing, in the way of river craft, on the Yangtze River.

Once aboard the steamer we found that it was crowded with refugees fleeing from Changsha, our provincial capital. That meant practically no accommodations for the families, and that there would be in vogue an emergency rate of prices inordinately higher than usual. Mr. Whitener



The Rev. A. M. Billman

The Rev. A. M. Billman, of First Church, McKeesport, Pa., has appeared on a number of occasions before Church bodies, as well as congregations, with his lecture on "The Near East," the product of first-hand knowledge and experience. His indigenous geniality, coupled with his laconic style, never fails to win his audience. Mr. Billman will read a paper before the Spiritual Conference on "Spiritual Values in a Museum."

and I had decided that if it looked as if it were necessary for one of us men to help settle the matter of accommodations, that I should go as far as necessary. So I stayed on the boat till we came to Chenglingchi, where our lake empties into the Yangtze River, and where there is a river customs office where all boats must tie up for inspection. By the time the steamer was ready to leave that place I had helped the ladies talk price on such accommodations as could be arranged for. So I left them just tolerably settled on the steamer, faring out into a war-churning world.

As for myself, I had no difficulty in getting a sam-pan that brought me, at a snail's pace, back to Yochow. Here there have been enough movements of troops to keep us well entertained; for practically each bunch of soldiers coming into the city desires to occupy mission property. Up to the present time, thanks mostly to Mr. Whitener's experience and tact in meeting the officers, there has been no permanent occupancy of our compounds by soldiers.

As for our family and Mr. Whitener's family, we trust that they have come safely to the destination, though there has not yet been opportunity for us to have any word from them. My last message from the family was the wave of a handkerchief as the steamer nosed out into the Yangtze River.

Whether this letter will run the gauntlet of circumstances and arrive in your hands is, of course, a matter for speculation. It would be something of a wonder if it were to get through intact; yet, wonderful things are not uncommon in experiences in China.

Yours, in a wonderful embassy,
Sincerely,

Karl H. Beck.

June 8, 1930
Yochow City, China.

On Sunday morning, Aug. 3, 1930, Rev. Gustav R. Poetter will observe the 14th anniversary of his pastorate of St. Mark's Church, Reading, Pa.

Rev. Allan S. Meek, D.D., St. Mark's Church, Easton, Pa., and Rev. Gustav R. Poetter, St. Mark's Church, Reading, Pa., will exchange pulpits on Sunday morning, July 20. Rev. Mr. Poetter was a former pastor of St. Mark's Church, Easton, Pa.

Rev. H. S. Nicholson, of Fort Lauderdale, Fla., arrived at the home of his brother, W. W. Nicholson, Meyersdale, Pa., Tuesday, July 2, and since that time has been a sick man with affected prostate gland. He is in a precarious condition and suffers a great deal of pain.

On June 30, in Central Church, Cleveland, Ohio, Mr. Charles M. Prugh, son of Attorney and Mrs. D. I. Prugh, and Miss Mary A. Cosner, daughter of Dr. and Mrs. E. H. Cosner, were united in marriage, the pastor, Dr. Walter W. Rowe, officiating. Mr. Prugh has one more year in Princeton Theological Seminary. During the months of July and August he is supplying at Eaglesmere, Pa.

There are 220 enrolled in the 8th annual session of the D. V. B. S. of St. Mark's Church, Reading, Pa., Rev. Gustav R. Poetter, pastor. The school opened on Monday, June 30, and will close on Friday, July 18, with a picnic at Hampden Park. The commencement and exhibition of articles made will take place on Thursday night, July 17. Mrs. Ira R. Lutz is in charge, assisted by a faculty of 9 teachers, with 5 departments. There is no charge for scholars. The faculty is paid.

"Messages from the Book of Hebrews" is the general theme of the Bible Studies to be presented by Rev. Edw. O. Butkofsky at the Spiritual Conference. Encyclopedic information, seasoned judgment, a taste for practical interests and a graciousness which extends to the finger-tips combine to guarantee the importance of Mr. Butkofsky's messages.



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Elder and Mrs. L. A. Meyran, of Grace Church, Pittsburgh, are enjoying a delightful sojourn in sunny Italy.

Rev. Elmer G. Homrighausen, pastor of our Carrollton Ave. Church, Indianapolis, has received the degree of Doctor of Sacred Theology from the University of Dubuque, Dubuque, Iowa. His thesis was on "Justin Martyr." We extend felicitations, Doctor.

During the Mediterranean Tour of Dr. W. D. Happel, of First Church, Lebanon, Pa., the pulpit of that congregation will be supplied by the following: H. J. Miller, H. M. Light, Dr. E. S. Bromer, Dr. W. F. De Long, Earl G. Kline, Dr. J. L. Fluck and Frank S. Bromer. Dr. Happel expects to return Sept. 3.

In St. Paul's, Bellevue, O., Rev. G. T. N. Beam, pastor, a fine program of sacred music was given July 6 by the Girls' Glee Club of the Junior Order Home, Tiffin, of which Prof. A. S. Ebersole, of Heidelberg College Conservatory, is director.

Last week, Dr. A. M. Schmidt, assistant to the editor, left for Youngstown, O., where he joined his son and wife on a trip through the far west and the Canadian Rockies. He expects to return to his work the latter part of July. We wish for him a safe and delightful journey.

The "Homilope Contest" conducted by the Duplex Envelope Co., Richmond, Va., in which \$2,650 are offered for the best "Homilies, not to exceed 100 words," closes Aug. 25th this year. Dr. Charles E. Miller, president of Heidelberg College, represents our Church on the distinguished Board of Judges.

Over 300 attended the enjoyable picnic of St. Peter's S. S., Lancaster, Pa., and 100 prizes were given. The West End Community Vacation Church School had 107 enrolled the second week. The pastor, Rev. C. D. Spotts, welcomed some visitors from the Summer School of Religious Education at the Seminary.

"Messenger" readers will be privileged shortly to have a most illuminating and ably written article on the Passion Play of Oberammergau, from the pen of our friend, Dr. Edgar Franklin Romig, pastor of the Middle Collegiate Church, New York City, who recently returned from Europe and is now summering at Bay Head, N. J.

First Church, Los Angeles, Calif., Rev. Edw. F. Evemeyer, pastor, gave bon voyage July 10 to Mrs. Evemeyer, who left the city that evening for an extensive European journey. She sails July 17 on the S. S. Montrose from Montreal to Ant-

werp. We note that on July 8 the Fellowship Club of the Church fittingly discussed the topic, "Joys and Dangers When Away from Home."

The 41st annual reunion of Reformed Churches will take place on July 17, 1930, at Pen-Mar Park, Md. Rev. Dr. Allan S. Meek, minister of St. Mark's Church, Easton, Pa., will give the address and his subject will be "The Gospel of Sunshine." The music will be furnished by the Chorus Choir, Second United Brethren Church, York, Pa., Walter L. Rupp, director.

It will be of interest to our readers to read how the Sunday evening worship during the summer months was solved in one community. Five centrally located Churches in York, Pa., are again uniting in a series of ten Sunday evening services, the First Presbyterian, the First Methodist Episcopal, the First Moravian, Trinity Evangelical, and Memorial Reformed, Rev. Dr. Edward O. Keen, pastor. Two services are held in each Church. Each pastor preaches twice, in Churches other than his own. These Churches also unite in a Union Thanksgiving service on Thanksgiving morning. These union services are very much appreciated and are well attended.

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Rev. T. F. Herman, D.D.



The Rev.
Paul S. Leinbach
Editor of
Reformed Church
Messenger

Because "laughter gives holiday to the virtues and to the vices" the Banquet at the Spiritual Conference on Thursday evening, July 31, promises to make you a new man. Only the names of the speakers need be mentioned to assure a recreative evening: Rev. F. W. Teske, toastmaster; Rev. C. W. LeVan, D.D.; Prof. Theo. F. Herman, D.D., and Editor Paul S. Leinbach, D.D.

In Blain, Pa., July 20, a mass meeting will be held in the baseball park. The speakers are: Dr. L. H. Dennis, director of Vocational Education in Penna.; Rev. Dr. F. L. Kerr, of Pittsburgh, and Rev. Dr. Ross, of St. Andrew's College, Glasgow, Scotland, will speak on "Atheism in Public Schools." Dr. Rosenberg, State Director of Music, will direct the music which will be led by combined Church choirs of 500 voices. The Bloomfield band will lead the procession from the Reformed Church to the park. 2,000 people are expected at assemblage from Perry, Cumberland, Franklin, and Juniata Counties.

One of our historians, who has compiled a complete list of the deceased ministers in the Reformed Church in the United States, from 1710 to 1929, inclusive, finds that there are 2,132 who officiated during that period. The Church Almanac for 1930 records the names of 1,473 living ministers, making a total of 3,545 ministers of the Reformed Church in the United States, including all those who survive and all who died up to the end of 1929. The oldest of the deceased ministers of our Church, according to the record, was the Rev. John Naille, who died at the age of 100 years, 6 months and 10 days.

On Sunday afternoon, June 15, Licentiate Scott Francis Brenner was ordained to the Christian ministry and installed as pastor of the Schwenksville, Pa., Reformed Church. The Classical Committee on Ordination and Installation consisted of Rev. J. Hamilton Smith, D.D., of Pottstown; Rev. Geo. A. Creitz, of Pottstown, and Rev. M. D. Slifer, of Pennsburg. Dr. Smith conducted the services, Rev. Mr. Creitz delivered the sermon charge to the congregation and Rev. Mr. Slifer delivered the sermon charge to the pastor-elect. Mr. Brenner was a member of the 1930 graduating class of the Theological Seminary of the Reformed Church in the U. S. The new pastor has been received in his first field of labor with much enthusiasm. A loyal people and a consecrated minister invariably indicate a successful pastorate.

Children's Day was held in St. John's Church, Evans City, Pa., Rev. Dr. Howard H. Long, pastor, on June 15. A pageant entitled, "The Golden Road," was rendered by the Beginners' and Junior Department in a way that did credit to those in charge. The Church was decorated for the occasion and expressions of praise were given by the worshippers that crowded the edifice. The front of the chancel was a mass of cut flowers. On June 29, the I. O. O. F. lodge of Evans City attended the services in a body when Rev. Dr. Long preached an instructive sermon. The choir rendered special music and together with the sermon, was well received by the large audience present.

From Fort Robinson, Nebraska, Chaplain Paul B. Rupp writes: "This conference is one of the best things in our Church in the way of unrestricted discussion, frank

presentation of ideas, and informal exchange of viewpoints. Unless a man is accustomed to the 'give and take' habit, he had better stay away from Lancaster. I am only sorry I cannot be there. Until my entering the chaplain's service it was my custom to be there every summer. This summer Mrs. Rupp and I are planning an auto trip to the Grand Canyon and to Zion National Park. That will take all my allowance of both vacation and money. But I do wish the conference a most successful session."

A very beautiful June wedding was that of Miss Ruth Fetterolf, the charming daughter of Rev. and Mrs. L. M. Fetterolf, of Pottsville, and Mr. Amos J. Goodell, son of Mr. and Mrs. C. K. Goodell, of Warrenton. The bride is a graduate of the Pottsville High School and since her graduation had been assisting in all activities at the First Reformed Church. She is one of the city's well known soloists and has taken part in quite a number of its activities. Mr. Goodell is a graduate of Ridley Park High School and of Lafayette College. He is employed as an engineer



Rev. Karl A. Stein, D.D.

Rev. Karl A. Stein, D.D., of Grace Church, Pittsburgh, has a deserved reputation in the Reformed Church as a preacher of the first rank. A recent broadcast from Grace Church over KDKA brought an unprecedented number of appreciative responses from widely separated points. Dr. Stein will preach the opening sermon at the Spiritual Conference on Monday evening, July 28, on "Gateways to Blessedness." He has a well-disciplined soul and knows how to speak to edification.

for the Otis Elevator Company in Phila. Mr. and Mrs. Goodell will be at home after July 1, in a newly built apartment in Glenolden, Pa.

Mr. Daniel Heefner, secretary of the Mercersburg Academy Alumni Association, sails Aug. 1 on the S. S. Pennland for an extensive European tour, in the course of which he expects to study the battlefields on which Mercersburg boys fought in the War. Next year Mr. Heefner, who also served in the 79th Division overseas, will compile the story of Mercersburg men in the service. More than 1,800 of the sons of this famous Academy were on this list, of whom perhaps the best known is Dr. Joel T. Boone, President Hoover's physician, who has every decoration a Navy man can receive. Mr. Heefner has also collected letters written by the late Dr. Wm. Mann Irvine, for 35 years headmaster of Mercersburg.

Children's Day was observed at German and Carrollton, Ohio, Rev. H. N. Smith, pastor, June 8 and 15. The services used were "In the Garden of His Goodness" and "Gifts of Summertime." The decorations, chiefly of flowers and ferns, were indicative of the titles of the services. The offerings, \$9 and \$13, will be applied on the Apportionment. On June 20, the G. M. G., with 20 members, was reorganized in Trinity Church. Mrs. H. N. Smith is counselor and Mrs. Catherine Pretty is assistant. An outing was held at Tabor Lake and officers were elected and committees appointed. The Ladies' Aid furnished the social room with new blinds and donated \$75 to the building debt. The Woman's Bible Class served supper for the district meeting of the Rebeccas and placed a nice sum in their treasury.

The Board of Ministerial Relief has just issued an artistic and attractive booklet on Ministerial Memorial Funds. This booklet contains valuable information concerning Memorial Funds of the Board and shows that on July 1, 1930, there were 48 of these Memorial Funds, most of which have been fully paid up. However, Fund No. 28, known as the "Rev. Daniel Zacharias, D.D., Fund," given by his son, the late William Zacharias, amounting to \$60,000, will be available after the death of a nephew of Mr. Zacharias. When all the 48 Ministerial Memorial Funds are completed they will amount to \$103,686.82. A number of new Memorial Funds are contemplated, and when given they will naturally increase the present total amount of the Fund. Anyone desiring a copy of this Memorial Fund booklet can secure it by writing to the Board of Ministerial Relief, 1505 Race Street, Philadelphia, Pa.

St. John's congregation, Red Lion, Pa., Rev. Oliver K. Maurer, pastor, gave a very fine reception to its new members on Thursday evening, June 26. A very good crowd was in attendance and an enjoyable time was had by all. The G. M. G. has been reorganized under the direction of Mrs. Oliver K. Maurer. The older girls of the Guild together with a goodly number of young married ladies have formed a new society under the name of the Young Ladies' Missionary Circle. A new Girls' Guild was formed, taking in the younger girls of the congregation. Under this arrangement many new members have been added to the missionary organizations of the Church. The pastor joined in the Community D. V. B. S. which was held in the public school building June 23-July 11. Three of the Churches of the town combined in sponsoring this project which proved quite a success. A large enrollment was had and the spirit of unity made it possible to put on a program which was enjoyable and profitable. This united effort on the part of the Churches of the town has given rise to a school of Religious Education which will be held during the winter months, for the purpose of training teachers and others in Religious Education. Because of the fine spirit of Christian co-operation in this community,

it is anticipated the school will be large and every effort will be made to make it of high standard.

The service held June 29 at the Bethany Church, Bethlehem, Pa., Rev. Dr. H. I. Crow, pastor, was indeed splendid. The weather was fine, the attendance good, and the offering was \$1,060. Among the 13 ministers present, representing 4 denominations, was the Rev. Dr. J. F. DeLong, first pastor of the congregation. Dr. Allan S. Meek gave a splendid address. The following appeared in the local paper, "The speaker congratulated the pastor and his congregation for their courage and foresight in erecting so handsome and so sturdy a Church at this time. It is a Church, he pointed out, that will do honor, both to God and those subjects of His which made its erection possible." The building is being constructed of mountain stone 85 x 83 ft., adapted for Sunday School and Church purposes. The architects are Charles Bolton and Son, of Phila., and the contractors are H. E. Stoudt and Son, of Bethlehem, Pa. Holy Communion was observed in Bethany Reformed Church June 22. A few more communed than the previous year, which was an average mid-summer communion. Two new members were received. The offering for Classical Apportionment amounted to \$160.90.

On Whitsunday the 1900th anniversary of Pentecost was celebrated in Trinity Church, Shenandoah, Pa., Rev. D. K. Laudenslager, pastor. The largely attended Holy Communion was celebrated morning and evening. In the afternoon a "home-coming" service was held, at which Rev. Z. A. Yearick, D.D., of Bethlehem, preached the sermon and Rev. Dr. Wesley Boyd, of the Primitive Methodist Church of the town, made an address. The large congregation filled the Church. Former members from Reading, Shamokin, Hazleton, Bethlehem and many intervening points were present. Many persons whom Dr. Yearick baptized, confirmed and married during his nearly 17-year pastorate were in attendance. He was favored with a very cordial reception by the pastor, his good people, and former members. The congregation for some years has been gradually preparing for the erection of a new Church, and now has a fund of between \$14,000 and \$15,000 on hand. The free-will offerings to this fund at the services on Whitsunday were more than \$1,200. It is possible, if local labor conditions will permit, that by another year the erection of a new Church will be undertaken. The pastor, who is known as a Church-builder, enjoys the confidence of the people and will have their hearty co-operation in the enterprise.

The 100th anniversary of Zion's Church, Fireside, O., under the leadership of its pastor, Rev. C. R. Hassel, was most successfully celebrated from June 8-13. Rev. Mr. Hassel plays in, and directs the orchestra which had a prominent part on the program. He opened the celebration in the morning. In the evening, Rev. G. T. N. Beam, in a splendid address, brought the greetings of Northwest Ohio Classis to this oldest child of the Classis. Elder Emanuel Good gave a fine historical sketch of the founding of the Church. Some of the grandchildren of 3 of the charter members are prominent members of the congregation. From this historical sketch we glean the following: A Union Congregation of Lutheran and Reformed was organized Jan. 5, 1830, by the Rev. John Stanch. The first log building was erected in 1832. Mr. Good was able to secure enough of the original logs to make a beautiful and massive oak table, which now adorns the present building, and 4 gavel which were presented to 4 congregations that are the offspring of this first organization. The second building, erected in 1843, gave way to a brick building erected in 1873, which stands today remodeled, and serves well this flourishing congregation of a little more than 200 members. This congregation has made a fine contribution to the

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Church at large, and is the mother of our splendid congregation at Bellevue, a congregation that was always a liberal supporter of Heidelberg College, sending many of her sons and daughters through this institution as teachers, lawyers, 2 missionaries to Japan, and 3 sons into the ministry. The speakers for the week were as follows: Mon., Tues. and Thurs. evenings by the 3 sons of the congregation: Rev. S. I. Royer, of Vermilion, Ohio; Rev. George W. Good, Upper Sandusky, Ohio, and Rev. Benjamin B. Royer, of Franklin, Pa. It was a great disappointment that, on account of illness, Rev. B. B. Royer could not be present but sent a beautiful letter which was read in his absence, and Prof. H. L. Beam, of Heidelberg, substituted in his place. On Wednesday evening the addresses were given by the ex-pastors, Revs. Jacob Ihle, G. V. Walker, H. H. Casselman and C. I. Lau. Again the congregation was disappointed by the absence of Rev. C. I. Lau, but who was present at the Home Coming on Friday and gave his address. This home coming was the culmination service and a basket dinner was served in the Centralized School Building, and brought together a large concourse of people. It was a very happy week for pastor and people, and they should be congratulated on their splendid achievements. May the next 100 years bring forth far greater results to the honor and glory of our Lord and Master.

Additional News in Brief on Page 20

AN ASSISTANT EXECUTIVE SECRETARY OF THE EXECUTIVE COMMITTEE OF THE GENERAL SYNOD

For some time the Executive Committee of the General Synod has recognized the necessity of a larger executive force, particularly in the carrying out of its plans along the lines of Promotion, Stewardship, and Publicity. Many of the denominations of similar size have large corps of workers giving all of their time to help to raise the denominational Budgets or Apportionments, assisting through the field work their Missionary and Stewardship Committees and the congregations with the Every Member Canvass and other financial plans. Nearly every denomination has from one to four persons giving

A striking addition to the Spiritual Conference in Lancaster, July 28 to Aug. 1, will be found in the Exhibit arranged by Rev. C. D. Spotts, Prof. Nevin Harner and Dr. W. Stuart Cramer. A partial list of the things to be found in it is: 136 black and white religious prints, 75 Seeman color prints, 12 original oils, the best religious music on the finest reproducing machine available, the Exhibit of the Union School of Religion (this is the same as will appear at the Toronto Convention), Stewardship Prize Posters, 12 sketches of stained glass windows by Mr. Reynolds, Church Building Plans by Dr. Henry E. Tralle together with other inspiring and informing materials. The Exhibit has value and beauty in itself but the inauguration of this feature this year is especially significant because of the paper on Spiritual Values in a Museum which will be read by Rev. A. M. Billman. An exhaustive guide will be furnished each member of the conference, so that detailed study of the Exhibit may be made by anyone who desires to do so.

all of their time to Stewardship. Most denominations have well organized central publicity bureaus. Until the present time the responsibility for all of these lines of work has largely rested upon the executive secretary, in addition to his other duties for the Executive Committee of the General Synod.

In order that an assistant executive secretary might be secured as soon as possible, the Executive Committee appointed a special committee to find the best man for this work—a man acceptable to the committee itself and to the executive secretary.

Learning that Dr. J. M. G. Darms has resigned the presidency of the Mission House, the special committee has issued a call to Dr. Darms, asking that he become assistant executive secretary and begin work as soon as possible. Dr. Darms has accepted the call, and it is hoped he will take up his duties early in the fall.

THE WHITE HOUSE CONFERENCE

Mrs. C. H. L. Flatter, executive secretary of the Anti-Cigarette Alliance of America, has an excellent article on the White House Conference in the first issue of the "A. C. A. Herald." The paper will be issued during ten months of the year at a subscription price of 65 cents, and 50 cents in clubs of 10 or more. I would be glad to receive subscriptions for the above paper, as it will contain lessons on the results of scientific researches on the subject. Few realize the danger in the cigarette because the results of these scientists have not been given the publicity they ought to have had. \$38,000,000 was spent in advertising by four companies last year, and 119,000,000,000 cigarettes were used in 1929. Here is what she says:

"In June, 1929, President Hoover received the statement from the National Medical Association that heart trouble, tuberculosis and crime had doubled its increase in the past four years. Immediately he called a conference to find the cause of the doubled increase of heart trouble, tuberculosis and crime in the past four years. He appointed a preparatory committee whose business it is to get the opinion of heart specialists, criminologists, child welfare workers, and child protection workers. The committee is now at work and we have asked through a letter to President Hoover that nicotine, furfural and acroelin, three ingredients of cigarette smoke, be considered as the possible causes for the great increase in these things. A letter from President Hoover assures us they will be considered as possible causes. A letter from Secretary Willbur also assures us of this consideration. A talk with Dr. Barnard, the director of the White House Conference, assures us of this con-

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sideration and declares there must be a great connection between the use of cigarettes by youth and this increase.

It has long been generally known that nicotine affects the heart, but the effects of furfural on the lung tissues or acroelin on the brain has not been generally known, although now an established fact.

We believe the results of this White House Conference will be very far-reaching and educational."

—G. W. Kerstetter.

BETHANY ORPHANS' HOME

Henry E. Gebhard, Superintendent

The new superintendent was installed on July 10, at a special service conducted by Dr. Creitz, president of the Board of Managers. Dr. Creitz delivered a charge to and installed the new superintendent. Dr. F. T. Landis, vice-president of Lebanon Classis, led in the responsive reading. Rev. W. C. Slough, of Bethany Home, offered prayer. Rev. Percy Swope, of Lebanon Classis, delivered a charge to the children of the Home. Attorney Chas. K. Derr presented the keys and Rev. Wilson F. More, D.D., superintendent emeritus, pronounced the benediction.

The Board of Managers went into session and elected the following officers: Rev. Charles E. Creitz, D.D., president; Rev. J. N. LeVan, D.D., vice-president; Rev. Henry E. Gebhard, secretary, and Charles K. Derr, treasurer.

The time for the anniversary program was set for 1.30 P. M. Standard Time. Arrangements were discussed and plans promoted for what should prove to be a most successful anniversary occasion. The Property Committee found a large number of repairs necessary so that they could not complete their report. The Educational Committee, which is face to face with the most serious problems, could not complete its report, as we did not receive the recommendations from the State Department of Public Instruction as a result of its recent survey.

We again have good news. The B. O. H. Circle of Reading seeing that we did not have enough song books, ordered us to send for 25 more. When Miss Mary Marsteller, of Allentown, heard of a shortage of hymnals in our Church she gladly offered to pay for 25 additional books at a cost of \$45.

Miss Homan has begun the rehearsals for the anniversary program and the response of the children is very encouraging.

GROUND BROKEN FOR F. AND M.'s NEW SWIMMING POOL

Ground was broken July 3 by Dr. Henry H. Apple, president of Franklin and Marshall College, for the new \$75,000 indoor Swimming Pool provided by Dr. B. F. Fackenthal, Jr., president of the Board of Trustees of the College. The building will be 100 ft. long and will extend east of the present Biesecker Gymnasium. It will contain a pool 75 x 30 ft., and the entrance will be on the south side. The acoustics used in the ceiling of the pool will be especially good, and will absorb sound as well as moisture. Col. John H. Wickersham, of Lancaster, Pa., is in charge of the building operations.

Prof. Paul H. Whitely, Ph.D., has been elected to succeed Prof. Ray H. Dotterer, '06, as professor of psychology, Dr. Dotterer having resigned to accept the headship of the department of philosophy at Pennsylvania State College. Dr. Whitely is at present associated with the department of philosophy at Colgate College and is a graduate of both Earlham and the University of Chicago. He will begin his work in September.

HOME AND YOUNG FOLKS

The Family Altar

By Ellen Gross Pontius

HELP FOR THE WEEK OF JULY 21-27

Practical Thought: "Say to them that are of a fearful heart, Be strong, fear not."

Memory Hymn: "Mine Eyes Have Seen the Glory."

Monday—Sin and Its Punishment Judges 4:1-3

The oppression of Sin is the major theme of the Old Testament. From the first sinful choice of Adam and Eve in tasting of the forbidden fruit on the tree whose branches gave knowledge of good and evil, man's deliberate doing of evil in the sight of Jehovah always brought dire consequences. For the first man and woman it meant separation from Paradise. Because of Moses' temper, he was deprived of entering the Promised Land. Repeatedly the Israelites were delivered into the hands of a conquering king after they chose evil rather than the good Jehovah wanted to give them. It is this conviction of the inevitable punishment which Sin always brings that is the burden of all the prophets of the old dispensation. A bitter sense of universal oppression was common. Like savage tribes they blamed their afflictions on an angry God. But was it not then, as now, that catastrophes came because they comprehended not a God of Love as the tender shepherd of their lives?

Prayer: O God, we thank Thee that Thou dost not reward us according to our iniquities but dost let us feel the pain of Sin to remind us of the good which may be ours. Evermore lead us through temptation by the guidance of Thine age-long Spirit, that we may choose the good and refuse the evil. So shall we walk in the green pastures of our heavenly Father. Amen.

Tuesday—Deborah's Call to Arms. Judges 4:4-10

Triumphing over the sordid major chords

of Israel's repeated sin, sounds the glorious note that God raised them up a Savior. At this time the call came strong and clear in a woman's voice. It was a new thing in Israel for a woman to speak out as a leader. Miriam, the sister of Moses, had self-assertingly voiced the feeling that God should prophesy not only through one leader, but in her utterances was a selfish ambition. Deborah, however, shows herself a true leader, for her call to arms was steeped in the conviction that God was with them. The mind which enabled her to judge Israel was the guiding power which mustered the army. But her true genius as a woman shows itself when she says to Barak, "Certainly I will go with you," not the commander herself, but the companion and inspiration of the man. Then as now the peculiar genius of woman is not merely to do the things that men can do, but in addition to keep the strong leader humble yet aglow with the spirit of the living God.

Prayer: O God, we praise Thee that Thou hast given to men and women equal abilities, yet to each their special gift. Whether we live as co-workers in the home or side by side in the market-place, give us grace to preserve each the best in the other as we go forward with Thee in the conquest of Thy kingdom. Amen.

Wednesday—Deborah's Victory Judges 4:11-16

There is real glory in Deborah's victory. The general she chose proved himself worthy. Her military tactics were successful. Not one man of the enemy left! Well might she have gloried in her powers. But the tenor of her song of triumph is to exalt Jehovah in this burst of patriotism. Governors and people alike offered themselves willingly that God might use them in His righteous acts of preserving the people through whom He might bless the nations. Her triumph shows her a mother in Israel, herself most fully used of God. What might seem a barbaric pride in the treachery with which another woman killed the leader of the enemy, even takes on the religious tone when we consider the moral standards of that day. This early Joan of Arc would seem even nearer

our own day, for her patriotism not only challenged a leader in the name of religion, but inspired people and rulers to conquer in the spirit of the Lord. As Deborah lived in her age, a mother of her people, so do the finest women of today lead as prophets and poets of a race of God-inspired people.

Prayer:

O beautiful for heroes proved
In liberating strife,
Who more than self their country loved,
And mercy more than life!
America! America!
May God thy gold refine
Till all success be nobleness,
And every gain divine. Amen.

Katharine Lee Bates.

Thursday—Faith Unafraid Isaiah 35:1-4

Faith sees God in His heaven, all is well with the world—not with the exuberance of youth but with the long look back and a vision ahead of the seer. Man today dares anything—the deserts of lower California blossom into fruitful orchards, arid regions are watered by diverted streams. But religious faith nourishes more than man's physical needs. It says to those of a fearful heart, "Be Strong! Fear Not!" When above sorrow we see a smiling face, in discouragement a loving Spirit still asserts that God is good, when in the conflict between right and wrong a strong creature strengthens the faltering hands and the trembling knees, we know that faith is there, no matter what the nationality or creed.

Prayer:

O Gift of gifts! O Grace of faith!
My God, how can it be,
That Thou, who hast discerning love,
Should give that gift to me.

The crowd of cares, the weightiest cross,
Seem trifles less than light;
Earth looks so little and so low
When faith shines full and bright. Amen.

Frederick Taylor.

Friday—Esther's Faith Esther 4:13-17

Esther had a pious rearing in the Jew-

ish home of her uncle Mordecai. There as a girl she enjoyed the freedom allowed the women of Israel, but denied the more elaborate civilization of other eastern empires. This developed in her an independent spirit and vigor not usually seen in Oriental women. The external restraints and the relaxing atmosphere of the king's harem where she found herself through her personal beauty, failed to spoil her. Her sympathy and submissive obedience persisted as an evidence of a dominant faith. Called to the kingdom for the time of a national emergency, she strengthened her faith by sharing fasting and prayer with her maidens and with her own people afar off. Even should her daring bring her death, she did not falter, so strong was her faith in the cause. Her faith was reserved and reticent, but real and powerful. She might easily have pleaded other business, but she was keen to see that even in a royal harem, new privileges involved new responsibilities. She is to be honored because in the midst of idle luxury she made use of her beauty and graciousness to save not herself but her people. She rose to the occasion because she recognized herself as an instrument of God even in an environment that knew not Jehovah. So faith blossoms most beautifully even on soil foreign to God's purposes.

Prayer: For the flowering of Thy faith in us, O God, in corners where we least expect it, we thank Thee. Keep us strong in our faith that in the more trying days we may prove Thy purpose for our lives. Amen.

Saturday—Esther Saves Her People Esther 7:1-6

The feast of Purim coming in the spring commemorates a woman's peculiar blessing in preserving life. Taet and understanding of human nature paved the way for Esther's act. She made use of her feminine assets in these respects most tellingly. Graciously arranging a banquet, she opened the way with her beauty and charm. She was skillful and patient in obtaining her request. Not demanding but gently persuading, she made use of a personal plea—a request for herself and her people—that their lives might be spared. Because of his promise, the king was forced to grant her petition. Her practice of the Jewish law of revenge does not reach Christ's standard, but she lived several centuries before our Lord was born to bring the revelation of a God of Love. She made good use of her gifts and illustrated the statement of Jesus to the effect that the children of this world are in their generation wiser than the children of light.

Prayer: Our God, who dost endow each one of us with special gifts to be used in the service of all people, teach us in our serving to develop within us the grace and love which was manifested in the life of Jesus Christ. Amen.

Sunday—The Ministry of Woman Ps. 68:4-11

The ministry of woman like that of man depends on ability. The time has passed when people limit God's endowment of women to the confines of the home. Women are to be respected for what they are worth. The mere fact that women are females does not mean that all of them must wash dishes and bathe babies of their own flesh and blood, important though that phase of human life is. The ministry of woman like every other is one of duty. They shirk it when they hide their ability under a bushel. Woman must to herself be true. If like Deborah she has the ability to be a secretary of state or war advising her chief magistrate, that is her ministry. If like Esther she can save a people, that is her ministry. If like Ruth Bryan Owen she has the ability to represent a congressional district and has the grace to persuade citizens to vote for her,

that is her ministry. If she falls in love, marries and the love she bears her husband fructifies in living symbols of their divine affection, that will be her ministry to God and mankind until it is performed.

Prayer: O God, who by the Spirit of Christ has taught us that in Thee there is neither made nor female, keep us from limiting the ministries of the women of the world to channels which Thou, in bestowing abilities on them, dost not foreordain. Ever keep them pure and true, kindly and gracious, courageous and confident that they may be agents in drawing forth the finer qualities which Thou has hidden in the men of the world and in all human-kind. Amen.

"Now, Charles," said the teacher, "if your father can do a piece of work in one hour and your mother can do it in one hour, how long would it take both of them to do it?"

"Three hours," answered Charles, "counting the time they would waste in arguing."—*Sydney Bulletin*.

Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

REMEMBERING GOD'S WORD

Text: Psalm 119:16, "I will not forget Thy word."

Too many persons forget the Word of God, and at last they forget God Himself. Some persons never read the Bible, and I do not see how they can live. Some persons who read the Bible regularly or occasionally during the year are apt to forget it during their vacation. When packing their traveling bags or suit cases they put in everything they think they may need while away from home, but some forget the Bible. It is said that when Theodore Roosevelt chose a half dozen books to take with him to Africa, one of them was the Bible.

The Psalmist took the right attitude toward the Word of God. He said, "I will not forget Thy word," which is the negative way of saying, "I will remember Thy word."

The word "Remember" is an important word, being used about 150 times in the Bible. There are two ways in which to remember the Word of God. The one is to remember the Bible as a book, so as not to neglect to read and study it. The other is to read and study the Bible as to be able to remember and repeat certain verses and passages of it from memory. The Psalmist remembered the Word of God in this way also, because in the eleventh verse of this wonderful chapter he says:

"Thy word have I laid up in my heart,
That I might not sin against Thee."

There is a temptation to forget the Word of God during vacation, because one departs from the regular habits of the every-day routine of life in the effort to find recreation and enjoyment. But one ought to read the Bible every day to keep life properly balanced and to have a lamp for one's feet and a life for one's path.

Childhood is the time to begin to read the Bible and to store the mind with some of the richest treasures of God's Word. They will be a wonderful help and comfort later in life. John Ruskin said that the learning of the Bible by heart, when he was a boy, had done more for him than all the rest of his education. When Henry M. Stanley was a boy, his foster parents put him in a workhouse where he was flogged if he mispronounced an Old Testament name. But when he was in Darkest Africa, he declared that he would go all through that again for what the Bible did for him as he found himself alone in that wilderness.

O. A. Newlin tells us the following story: A country boy entered a city and applied for a position as clerk in a store. There were many applicants, but he succeeded in getting into the presence of the proprietor for an interview, and was asked to show his recommendation papers. He opened his grip and in looking for a letter from an influential friend, a small Bible dropped out on the floor. "What have you there?" asked the merchant sharply. "The Bible my mother gave me upon leaving home for the city," he calmly replied. "You do not mean to practise the precepts of that Book here in the city, do you?" the storekeeper asked. The young man, standing erect, answered, "That is the promise I made my mother, sir, and I will keep that promise or return home to her." Absolute sincerity showed in his face and it was impossible to doubt him. "Young man," said the merchant, "you have different credentials than the applicant just preceding you, who drew from his pocket with his letter of introduction two or three cards of a much used deck. I myself am not a Christian, but I appreciate the principles of that Book, and upon your pledge to practise those principles you need no further recommendation; the position is yours."

One reason why so many neglect and forget the Bible is because there is so much to read in our day, and they give their time and attention to other matters. But the Bible is the only Book of life, and a few verses read every day will do more to help one in life than all the newspapers that are printed.

The Sunday newspaper with its many pages of reading matter of all kinds—good, bad, and indifferent—helps many a one to forget the Bible. A single Sunday newspaper, if printed in book form, would make a large volume, and there is hardly any one who could read in a single day all that is in the modern Sunday paper. The reader must go through a great deal of chaff to find a few grains of wheat. If the time that is given to reading the Sunday newspaper on the Lord's day were devoted to reading the Bible, what a wonderful generation of adults and children we should have!

In addition to the Bible, there are many magazines and a large number of books of all kinds. Many of them are good and helpful, but none of them, without the Bible, are sufficient to meet the needs of the human mind and spirit. Amid the troubles and trials and sorrows of life, the Bible alone gives the help and comfort that are needed to bring peace to the troubled spirit. When Sir Walter Scott came to the end of his life, he said to those about him, "Read to me from the Book." They did not seem to know what book he meant. He had written a good many books himself, and they thought perhaps he meant one of them. When they asked him, "Which book?" he answered, "There is but one Book. Read to me from the Bible."

Even if so many persons forget the Word of God we must not think for a moment that the Bible is not read. Only last week, Arthur Brisbane, who writes on the topics of the day, said, "The Bible is the best seller among the world's books, and next comes Shakespeare, proving that the people's taste is sound. The British and Foreign Bible Society says more than 40,000,000 Bibles were sold in 1929. This country bought 15,000,000; England 12,000,000, and Scotland 5,000,000."

If any book runs up to 100,000 copies in a year we think it is wonderful; but the average sales of Bibles are 40,000 in a day. There are a number of large printing concerns who print nothing but Bibles year in and year out. And Bibles are constantly sold at a good profit, in spite of the fact that the Bible Societies dispose of millions of copies a year at cost or less than cost, and give many away free of charge.

The difference between countries where the Bible is read and those where it is not, is the difference between light and darkness, life and death, progress and stagnation. The Bible has given us our Christian civilization. Upon the Bible the American Commonwealth was built, and only by remembering God's Word, as our forefathers did, shall we be able to perpetuate our nation.

Do not forget your Bible while on your vacation, and take a little time every day to read it and try to practice its teaching in your own life. Form the habit of reading your Bible every day in the year, and it will become a great blessing to you. Remember God's Word!

"O Word of God incarnate,
O Wisdom from on high,
O Truth unchanged, unchanging,
O Light of our dark sky;
We praise Thee for the radiance
That from the hallowed page,
A lantern to our footsteps,
Shines on from age to age.

It floateth like a banner
Before God's host unfurled;
It shineth like a beacon
Above the darkling world;
It is the chart and compass
That o'er life's surging sea,
'Mid mists and rocks and quicksands,
Still guides, O Christ, to Thee."

FAVORITE BABIES

Mrs. Martin Johnson, well known African explorer, and author of "Jungle Babies" to be published by Putnam's in August, when recently asked what her favorite "jungle babies" were, said: "The baby elephant first because he is the most intelligent, the baby rhinoceros next because he is the funniest."

VALEDICTORY TO HIGH SCHOOL GRADUATES

At the baccalaureate service for the class of 1930 of the Somerset, Pa., High School, conducted by the Rev. Dr. Geo. L. Roth, pastor of St. Paul's Reformed Church, the following beautiful "Valedictory" written by Dr. Roth was dedicated to the seniors from St. Paul's congregation:

The bustling world beckons and cries,
"Ride the Chariot of the Sun."

We are the Plateau Children.
Our lungs are schooled to the heights.
There are no words
To paint the way our hearts will go
Save in and out and round about
The Cradle of our Childhood—Somerset.

This City set upon a hill
Has cheered with warming rays of Light.
The stature of our nurturing sod
Is Sentinel of the Sun.

The gestured grace of maple leaf brightens
October's brown.
The frosts of tardy spring spread golden nectar
On our sacramental meals.

There is no dark—not in summer's drenching rain
Nor in the cloistered halls of winter's wisdom.

The shades and hues, the tints and tones
of friend and foe,
The best-loved, the sometimes hated—
They all are now in white,
The white of understanding.

The Damascene Light falls again,
And St. Paul's spire proclaims anew the eternal miracle.

The Light! The Chariot of the Sun!
The winged vehicle of our souls shall touch
all Air and see all Light.

In peace we go.
Our thanks—and Guard the Tableland!

THE PASTOR SAYS
By John Andrew Holmes

A prophet is a man who enjoys much well-earned popularity among his neighbors' great-great-grandchildren.

SHE USED BLOCK AND TACKLE
He—"Did you make these biscuits with your own little hands?"
She—"Yes. Why?"
He—"I just wondered who lifted them off the stove for you."
—Williams Purple Cow.

Folk Facts in China's Hinterland

By GRACE WALBORN SYNDER

It cannot be that they intend a lie. It must be that they just say it differently. Or, did their inventions go part way, and then their inventiveness stop because there was no more need for such; like their undeveloped discovery of gunpowder, the art of printing, ropes and pulleys, and their lever systems? Or, was there some economic virus that sapped their will to go beyond their need? Anyways, these facts seem queer at first, but are not really so very strange.

5. Crocodiles and Floods

It has been observed that just preceding or along with floods, huge crocodiles appear. The land crocodile that comes with the big water is especially powerful, for, wherever his horns strike, the mountains disappear and waters rise. Immediately that the crocodile horns pierce the mountains, the huge rocks blow up into foul smelling smoke. These particularly powerful crocodiles come from the earth-layer buried eggs of some mysterious wild bird. These rare eggs get buried deep in the mountains through seasons of thunder claps, each heavy shake sending the egg one layer farther down. After hundreds of years the egg reaches a place where heat conditions produce its hatching and a small snake appears. The snake creeps back up to the mountain top in order to seek water—the natural habitat for his normal crocodile nature.

Near Shenchow once, after a period of big flood, when winter had come on and snow covered the mountain tops, an official of the district was told that on one mountain top, near the origin of the flood district, there was no snow. It was immediately conceded that some unusual phenomenon was causing heat in the mountain so that the snow melted from its top. The official sent an army of workmen to dig down into the mountain to see if they could locate a crocodile which might be trying to wriggle his way out. After much digging, the workmen unearthed a snake which was in the stage of metamorphosing himself into a crocodile. The snake was taken out and killed with much public ceremony. And from then until now, no great flood has originated in that district. So a teacher told me.

Shenchow, Hunan, China.

FOR THE LADIES ONLY

"Of course, I want my shoes to be plenty large enough, but at the same time I want them to look neat and trim, you know."
"I see. You want them large inside, but small outside."

PEN PRICKS
By John Andrew Holmes

The reason why the scripture speaks of a certain crowded way as leading to destruction is that those who travel it do not obey the traffic regulations.

Birthday Greetings

By Alliene S. De Chant

When my mother came up the Wooden Hill (and it's a crooked one in this old log house) to turn on my bed-lamp, one night not long ago, I asked her to light my candles, instead. She gave me my medicine, then, and went downstairs. And alone, I watched my candles. What a mellow glow they cast upon my tinted rice-paper pictures from China, and upon my Madonnas from around the world! And how tall and straight they stood in their brass candlesticks! Indeed, I could almost hear those brass candlesticks whisper to the incense burner there on the bureau, "I'm old. My mistress bought me at a country sale." And to my walnut mirror, "Patient, skillful fingers made me in far-off Korea." Yet they were not at all alike—my two, tall, yellow candles, for one of them kept a steady glow, and the other—the one nearest the door, began to sputter. By and by I began to see another difference between my yellow candles—the flame of the steady one was thin and straight; the sputtery one bent now to the left and then backward. Once I thought it would bury itself in the candle! And then I noticed that the fluttery one had a hump of wax high on one side, while the wax on the steady one melted slowly and evenly down its sides. And, lying alone, there, in the candlelight, I whispered to myself, "Boys and girls and big folks, too, are like my two tall candles, aren't they? Steady one . . . sputtery ones." And I asked God to help me and all my Birthday Club boys and girls to keep our candles steady, always, in shining service for Him.

P. S. I'm glad to hear, too, that we have 23 new members from Lancaster, Pa., and that makes me feel ever so much better.

Puzzle Box

ANSWER TO—DOUBLE-TIED WORD CUBE, No. 10

A M E N D
M A N O R
E N S U E
N O U N S
D R E S S

CURTAILED WORDS, No. 8

1. Curtail that which is evident, manifest, and find a shallow vessel or dish. Curtail it and see the top of the head. Curtail and you get our Irish friend's name. Curtail and see a parent.
2. Curtail a soft or subdued shade and get something that holds things together. Curtail it and it is gone from you. (Curtail and you come across a dance step. Curtail it and find a parent.
3. Curtail twice one who shows the way and discover a soft metal. Curtail it and see meadow-land. Curtail and get the French definite article.
4. Curtail a district belonging to a minister and find a large city in Europe. Curtail it and get a combining form meaning equal. Curtail and discover the established value. Once more and get a parent.
5. Curtail a teamster and find a "bill of fare." Shorten it and get a two-wheeled vehicle. Curtail and you have what you call your new automobile.
6. Curtail "having nervous energy" and see the spongy tissue in a plant. Curtail it and look into a deep hole. Curtail and see jumbled type.

A. M. S.

"Well, Mrs. Harris," said the vicar, "so your poor husband has joined the Great Majority?"

"Oh, don't say that, sir," said Mrs. Harris. "I'm sure 'e wasn't as bad as all that!"

HOME EDUCATION

"The Child's First School is the Family"
—Froebel

DEVELOPING INTEGRITY

Lelia Munsell

When I was just a little girl I remember going with my mother to a store to pay a bill. The clerk made a mistake in her favor of almost two dollars. She called his attention to it. He looked at her gratefully. "It is not everyone who would correct a mistake like that," he said.

In spite of the old saying that anyone who lies will steal, there are many persons who would not knowingly defraud another yet whose word is not altogether dependable. Mother was as honest in word as in act. She did not even tell "white lies." Such an example in any home would help to make truthfulness the habit.

Why do children ever lie? So far as my observation goes there are in general three contributing factors. You will probably think of others.

First, fear: very often the lie is an instinctive gesture to shield oneself from the consequences of a mistake or of some wrong-doing.

Second, example: sometimes the child's environment includes those who seem to benefit from falsehoods.

Third, ignorance of standards: the very little child knows little of standards; he is not immoral but unmoral. His recognition and choice of standards will be determined by his experiences.

Here are incidents to illustrate the first and second factors:

Fear: I kept a drinking glass in the bathroom. One day my daughter discovered a white powder in this glass. "I didn't notice it till I had taken a drink," she said. "What do you suppose it is?" I had a suspicion that my little son Max was the culprit. I asked him if he had put anything in that glass. He denied having done so. He had always been quite truthful so I said nothing more. An hour later he came to me and asked, "You won't punish me if I tell you about the glass?" I assured him I would not. "Well, I wanted to see how Louise's new tooth powder would taste so I put some in the glass and put some water on it." "What made you think I would punish you if you told the truth?" I asked, in turn. "Well, you looked awful cross about it."

Example: I was visiting with the same lad, and doing some pressing. In some way I awkwardly knocked the iron to the floor. It struck on a corner and made a deep dent in the hardwood floor. I suppose my face must have betrayed me, for I remember that my first thought was to say nothing about it. Max said, "We won't tell her who did it, will we?" I could better have afforded to put in a new floor than to have let pass that opportunity to teach my boy to be courageously truthful, so I replied, "Of course we'll tell her."

A neighbor had a small boy whom we saw take some straps from our garage. The next day he denied it. When urged to tell the truth, he said, "Ma made me promise not to tell if you asked me. She said it would disgrace her. Don't let her know I told, will you?" At fourteen that boy found his way to the reform school.

With regard to standards: This factor played an important part for the child in each of the incidents. The reader, interested in the subject of child development, might find it quite worth while to consider

the probable effect of each of these experiences on the child's recognition of standards, his comprehension of their meanings and his reaction, also to note the direction of the slight inclination towards either higher or lower ideals which finally remained.

Kindergarten is the conscious agency which promotes and safeguards the physical, social, emotional and intellectual growth of the child."—Elmer G. Peterson, President, Utah State Agricultural College.

The National Kindergarten Association, 8 West Fortieth Street, New York, is always glad to give advice and aid to persons wishing to secure this right for the children of the community.

JULY

On wings of smiling summer breeze
July wafts 'round in place,
Ever faithful wings with ease—
With sunshine in her face.

In sooth she comes when harvest-time

Its race well nigh has run,
Well-gathered bounties she doth find
As God hath willed be done.

She carries on the time she hath
With much of heat from sun,
She sweats and pants in toiling path
To have her harvests spun.

All bloom is gone, but in its stead
Green fruit is on the tree,
And all the grain is in the head—
A hidden mystery.

If faileth she to do her share
In garnering for the bin,
Long winter will be hard to bear
Because of scanty spin.

—Harry Troupe Brewer.

Hagerstown, Md.

RABBIT ROUND

By Martha Young

"It has been a long time," said Mother Rabbit, "since I have seen a Fairy."

Every little Rabbit pricked up his ears—and very long ears they were—for there is no young creature that does not love to hear even the name of Fairy. The little Rabbits, Bun, Son, Fun, Hon, Run, and Little One, all wiggled long soft ears, hoping to hear more.

"They will never come unless there is a Fairy Ring," said Mother Rabbit.

Not a little Rabbit had ever heard before of a Fairy Ring, but all sat up straight and still, except that every now and then everyone wiggled an ear.

"Rabbits are the only creatures in the world that can make a Fairy Ring," announced Mother Rabbit.

The ears of all the little Rabbits flopped down, for not one knew how to make a Fairy Ring; so how could a Fairy Ring be made?

"If Dad Rabbit will help us, we shall make a Fairy Ring tonight," asserted Mother Rabbit.

Every little Rabbit's ears went right up; for whatever Mother Rabbit promised was done, and surely Dad Rabbit would help!

When the moon rose—a small and curved new moon—Dad Rabbit came home with a hop, skip, and jump.

"Yes, indeed," said Dad Rabbit when Mother Rabbit asked him if he would lead that night in making a Fairy Ring. Did not the Rabbit Family know how to make

Fairy Rings? Were not the Fairy Rings made by the particular Rabbit Family of which he came the best and roundest of Fairy Rings? Was this not just the time to make magic circles when spring was here with breeze, sunshine, and new life in all growing things?

Hours passed, and though every little Rabbit tried not to nod, everyone had fallen fast asleep and had had a good nap when Mother Rabbit went the rounds of her little family and touched every one with a soft furry paw. By nature and training every little Rabbit knew how to wake at less than a word and how to be alert on the instant; so up at a touch they were, eager to make a Fairy Ring, which, it seemed, it was Rabbits' business to make.

Wide-awake all, away they started, Dad Rabbit in the lead. He called each little Rabbit by name in the order he wanted them to follow him: "Bun, Son, Fun, Hon, Run, and Little One." Mother Rabbit brought up the rear. With a hop, skip, and jump the procession went toward the deep woods. They went further and further, till Dad Rabbit brought them to a place in the forest where the trees left a spot bare and sunny enough for grass to creep in and grow. There Dad Rabbit stopped short in his tracks. Every little Rabbit stopped short in his tracks. Mother Rabbit stopped short in her tracks.

"Here," said Dad Rabbit, "we shall make the Fairy Ring."

"You could not have chosen a better place," approved Mother Rabbit.

Every little Rabbit wondered how they were to make a Fairy Ring, but Rabbits are no great talkers; so as Dad Rabbit and Mother Rabbit had sat down on their haunches to rest, every little Rabbit did the same. They sat as still as still, only now and then wagging a long soft ear. They sat quite still until every little Rabbit's four legs, the short forelegs and the long hind legs, felt rested and ready to run ten miles if need be.

Then suddenly Dad Rabbit jumped to the midst of the open space in the forest, where grass might creep and grow, and called: "Follow me!"

Around he ran, making in the middle of the open space a perfect circle. He called his children by name in the order in which he wished them to follow him: "Bun, Son, Fun, Hon, Run, and Little One!"

Every little Rabbit jumped to his place as called, all following right in the tracks of Dad Rabbit. Swiftly, swiftly they sped, as swiftly as the wheels of cotton gins fly in ginning season.

"Dame Dew, gentle one, help us!" breathed Dad Rabbit as he sped.

Every little Rabbit and Mother Rabbit breathed the same words. Round and round they sped. No bird could fly faster than these Rabbits ran.

"Rider Wind, help us!" whispered Dad Rabbit. Every little Rabbit whispered the same request to the strong one.

"Drummer Rain, help us!" murmured Dad Rabbit. Every little Rabbit echoed the murmur to the noisy one.

"Last Autumn Grass, busy one, help us!" pleaded Dad Rabbit. Every little Rabbit repeated that plea.

"Sister Sunshine, merry one, help us!" conjured Dad Rabbit. Every little Rabbit made the same entreaty. None paused a moment or made a misstep as they spun round the circle. Not till Rabbit paws and Rabbit claws had made a wide and perfect circle, made the ground of that Ring so loose and as carefully prepared as if hoe and spade had prepared the soil for sowing of seed therein did Dad Rabbit stop. He stopped as suddenly as he had started. Out of the circle edge he leaped. Out of that Ring every little Rabbit and Mother Rabbit leaped, just as Dad Rabbit had done. With a hop, skip, and jump all came in a bunch together under a spreading Live Oak tree, and there they sat to rest after the running till going-home time.

Dame Dew did help to make the Fairy Ring, for she sent up drops clear as crystal to dampen the circle edge that Rabbits' claws and Rabbit paws had made. Last Autumn Grass helped, for it loosened the seed it had made in summer and had held all Winter. Rider Wind helped—he came rushing along and seized the seeds Autumn Grass now so lightly held and scattered them in the pulverized Ring of

earth. Drummer Rain helped—he came tumbling from the sky and beat the scattered seed firmly into the circle of soil made soft. Sister Sunshine did her part—she warmed the seed and the earth where Rain had beaten them down.

Later, there in the open space in the forest where grass could creep and grow, there was to be seen by any and all who passed that way a circle of green, green

grass; greener, oh, much greener, than any other grass in the whole world! Any and all who passed and saw that circle cried: "A Fairy Ring!"

Did the Fairies come to dance therein? Did the Rabbits see the Fairies dancing there? Ah, who can tell? But anyone can tell that after the Rabbit Round grows green, there is no more snow that year.

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THE CHURCH SERVICES

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Sixth Sunday after Trinity

July 27, 1930

Deborah

Judges 4:1-15

Golden Text: Say ye to them that are of a fearful heart, Be strong, fear not. Isaiah 35:4.

Lesson Outline: 1. The Story of Deborah. 2. Its Message and Meaning.

The stirring story of Deborah is told twice in the Book of Judges. In chapter four we have the prose narrative of her martial deeds, and in the next chapter they are recounted in verse. This magnificent ode, known as the Song of Deborah, is a very remarkable piece of literature. It is a battle-hymn of fiery energy and poetic power. Its morality is far beneath the level of Christ's teaching, but that does not mar its literary value and beauty. Nor does it prevent our appreciation of it.

Moreover this Song of Deborah is, perhaps, the oldest monument of Hebrew literature in existence. Scholars tell us that its text is so imperfect that the meaning of many passages cannot be deciphered. It throws welcome light upon the dark and bloody times when the Hebrews were trying to wrest Canaan from the original inhabitants of the land. The era may be compared with our own Colonial Times, when Judian warfare was the order of the day. The Judges, so-called, of that period of conquest were men of the type of Daniel Boone, valiant heroes around whom the scattered tribes of Israel rallied in time of danger.

And Deborah, the heroine of our lesson, was a woman of that type. It is obvious that she can scarcely serve as a model for Christian men and women of our day. The chief value of her life and work is historical. The battle won through her was one of the most important of early Hebrew history. If it had resulted disastrously for these struggling tribes, they might easily have disappeared from the theatre of history.

Our primary aim, therefore, in the study of this lesson, should be historical. Let us form an accurate picture of that remote age, and its meaning in the making of a great nation. Then we may also gather some helpful lessons from it for our own times.

I. **The Story of Deborah.** The story takes us back into the eleventh century before Christ. That was the heroic age in the history of the Hebrews. They had invaded Canaan, and there was interminable warfare between the aborigines and the alien race that sought to dispossess them. The Story of Deborah, in prose and poetry, celebrates a notable victory of the Israelites over the Canaanites near Taanach. The two versions are not quite the same. Scholars regard the poem as

being the more authentic, dating from the time of the event.

Our historical data of this remote age are very scant. But they suffice to give us a vivid picture of the storm and stress period through which Israel was passing. On every side, enemies surrounded the divided tribes. The great plain of Esdraelon, in the central part of the land, was still in the strong hands of the Canaanites. The Israelites, it appears, had gained a firm footing in the north, in the highlands of Ephraim. But their enemies were the masters of the fertile plains. There they had fortified cities, and armies with superior equipment. Thus, they not merely repelled the attacking Hebrews, but some of their mighty kings carried the war into the territory of the enemy. In the days before Deborah, Jabin and Sisera, two great military captains, had harried and oppressed the Israelites. Desolation had fallen upon the nation because no leader was strong enough to unite the bickering tribes for common defense.

Then Deborah appeared upon the scene. She is called a prophetess, and that means that she was a woman imbued with religious zeal and lofty patriotism. Inspired by this heroic soul most of the tribes rallied from their paralysis of abject terror, to take up arms against the Canaanites. Their united forces were led by Barak, while the hosts of the enemy were under the command of Sisera.

The battle was fought in the great plain of Esdraelon, near Megiddo, where every advantage lay with the nine hundred iron-chariots of the Canaanites. But the nomadic peasants routed the skillful warriors. Rushing down from Mount Tabor with ten thousand men, Barak defeated the army of Sisera. God Himself fought against the Canaanites that day (5:19-22). A rainstorm flooded the plain, and turned the brook Kishon into a raging torrent. Thus the iron monster of the enemy became useless, and Barak gained a decisive victory.

Sisera sought refuge in flight. He came to the tent of one Heber, the Kenite. And there, while quenching his thirst with a bowl of milk, he was slain by Jael, the wife of Heber. The Song of Deborah extols that bloody breach of hospitality, the paramount virtue of primitive times, in wild strains of exultation. It adds, with grim humor, a touching picture of the mother of Sisera watching for the return of her son, crowned with victory and laden with the spoils of battle (5:28-30). And it closes with the fervent prayer that Jehovah may destroy His enemies and prosper His friends.

II. **Its Message and Meaning.** The story of Deborah, in its poetic form, is a literary gem. It illustrates the worth of our Bible merely as literature. It is much more than that. It is the story of God's infinite love written by His Spirit into the hearts of men, and transcribed by them, in successive and progressive chap-

ters, upon the pages of sixty-two books. But this immortal story is recorded in matchless beauty. It is enshrined in literary forms that are the work of genius. Nowhere can we find stories, poems, prayers, parables, or proverbs surpassing those of the Bible. The Song of Deborah is just one example of the wonderful literary beauty of the Bible. The author of it was a consummate artist.

There are passages in this martial ode that run counter to our religion and morality. What are we to do with the glorification of Jael's bloody deed, or with the closing prayer? There was a time when skeptics taunted us with the fact that such inhuman sentiments and atrocities are commended, and even commanded, in our Bible. But our deeper insight into the ways of God with man has taken the bitter sting out of such reproaches. We know that His revelation was progressive. No sensible man anymore looks for Christian saints in the annals of eleven hundred B. C. The Mind of the Master was unknown then, whether in peace or in war. In those far-off days we find sturdy champions of Jehovah whose religion and morality did not rise far above the level of their times. But those whose names are recorded in the Bible stood in the very forefront of their age. Their worth appears when we contrast them with their contemporaries. Both in religion and in morality they marked an advance. And thus they are worthy links in the long chain of prophets that binds the ages to God. We do not commend Jael for her bloody deed, but neither do we apologize for her place in our Bible. Both she and Deborah were torch-bearers in a dark age.

One of the most important lessons to be gathered from this and other stories in the Book of Judges is the religious meaning of what we foolishly call "secular" history. The historians of Israel were primarily preachers. They saw the hand of God in all the affairs of the nation, in prosperity and adversity, peace and war, victory and defeat. Multitudes of men lack the spiritual insight of these ancient chroniclers. They see no divine purpose running through the ages. To them the rise and fall of empires has no religious meaning. History is just the story of an expanding civilization. And civilization means material treasures and pleasures. But they see no place in all this vast and varied movement for God, for His purpose and power. These Hebrew writers saw things more clearly and deeply. They believed that history is His Story, and slowly and painfully mankind is learning what the prophets of Israel proclaimed to their people.

The two leading characters of our lesson are women. Deborah and Jael are its heroines. They exemplify the service which women may render their country. It is a far cry from a Deborah, inciting Israel to battle with flaming words, and from a Jael, felling Sisera in her tent, to Red Cross nurses, the angels of modern battlefields. But those heroic women of Israel, in their day, were animated by a similar spirit of religious and patriotic devotion. We see it today in types like Florence Nightingale or Jane Addams. There it shines, helps, and heals, transfigured by the Spirit and the teaching of Jesus Christ.

Strangely contrasting with the blessings showered upon the woman Jael are the curses heaped upon the men of Meroz (5: 23-27). These men, it seems, refused to heed the summons of Deborah. They shirked their manly and manifest duty in the day when God had need of them.

Such cowards may be found in every community. They stand aloof from the great task committed to the Church. Great battles are being waged for righteousness. Great issues tremble in the balances, but these men refuse to heed every appeal that is made. Our lips may not echo the curses pronounced by Deborah upon such moral cowards, but we can share the indignation of that heroic soul against such men. They were shamed by the women of Israel in that great crisis. And so men are shamed who tell us blandly that they have their religion in their wives' and children's names. That means, ultimately, that they are loafing and shirking in their tents, while women and children are on the firing-line, where the battle is being fought for all the things that make human life worth living.

THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D.D.

July 27—Missions in Changing China
2 Chron. 15:1-7

China is one of the largest and oldest countries in the world. It has a population of over four hundred million, almost four times as large as that of the United States. Christian Missions in China are a little over a hundred years old. There are at present four hundred and thirty-five thousand Protestant Church members. It took the Protestant Church a long time before it could gain any sort of a foothold there. For centuries an almost insurmountable and unpenetrable wall shut the Chinese in and the rest of the world out. The country seemed like a great big sleeping giant and fear used to be expressed as to what might happen when the giant would awake. Today China is awake. Perhaps no country is so wide awake today as China. Things seem to happen over there over night and on so big a scale that the rest of the world stands in awe. China is changing. One never knows what a day may bring forth. It is in turmoil and tumult and there is no institution and no factor which is not vitally affected by it. The social, political, educational, economic and religious life all are undergoing a complete transformation so that if one thinks he knows China today, he may not know it tomorrow. Newspaper reports cannot be fully relied upon as to what is actually happening in China. Some reports would indicate that the Chinese government is at its last gasp, while others declare that it is more stable today than ever. The same is true with regard to religious conditions. There are those who insist that Christianity is drawing its last breath, while others are speaking of a rising tide of spiritual life. Dr. John R. Mott, who has recently returned from an extended world tour, while in China met some of the outstanding Christian leaders, both native and foreign, and he declares that he has never seen such an eagerness for the Gospel and such an accessibility on the part of non-Christian people to the approach of missionaries as today. While there seems to be a hostility to having the Gospel message thrust upon them, the people in China are eager to know the truth of Christianity and are readily assimilating the same into their own lives. The fact of the matter is that the missionary **method** rather than the missionary **message** is objectionable to some of the non-Christian peoples. One can never impose his religion on others. It must be absorbed by a process of life which is normal to the individual who receives it.

Consequently we hear a great deal these days about **self-determination** on the part

of non-Christians. This does not mean that they are disposed to reject Christianity, but that they want to apply it and work it out according to their own genius and life. The missionary in China cannot make American Christians out of the Chinese. The Chinese must become Chinese Christians if at all. Every nationality must express the Christian life in forms and ways which are its own. Consequently we cannot hope to reproduce American Christian institutions in a country like China. There must be Chinese institutions in which the Christian spirit must express itself. The time is coming, although it may still be away off, when there will be no foreign missionaries needed in China. But the seed may have been planted and will spring up in Chinese soil and bring forth fruit after Chinese fashion.

There is a growing, rapidly developing Chinese national consciousness which may ultimately prove constructive rather than destructive. Through the period of civil warfare which went on for some time, many mission fields have to be evacuated. Some of the missionaries were killed and considerable property destroyed, but most of these mission stations have again been occupied. A great new movement is on. One of the outstanding leaders is Dr. Cheng Ching-Yi, who lately expressed himself in these words: "I have been spending a great deal of time in prayer in the face of our chaos in China, and the discouragements we find everywhere, and the answer that has come to me after prayer and much thought is to summon our people and the Churches to a large advance, instead of saying: 'We must trim ourselves down until these difficulties sweep past.' Would it be too much for us in five years in China to double the number of Protestant Church members?" Then this great spiritual leader went forth and met group after group until practically all the leading Christian centers lined themselves up with this Five Year Program to double the Protestant Church membership in half a decade of years. If this can be accomplished it will mark the greatest Christian triumph in any land. This shows that Christian Missions in Changing China are not on the decline, but on the increase.

There is another hopeful aspect of the situation. It is found in the **rising tide of Christian Education**. The problem of Christian Education in China however, is not easily solved. The Nanking Government at first seemed to make liberal concessions to Christian schools, but in some smaller localities school boards have forbidden primary schools to teach religion in any way. Consequently some missions have adopted the policy of confining their educational work to the children of Christian families, and the withdrawal of non-Christian students. This would indicate a decline in the number of students in mission schools but would make their work more intense and probably in the end bring larger and better results. Recently the new buildings of the Yenching University at Peking were dedicated. Distinguished educator from Great Britain and America went to China for this event which was one of more than usual significance. Thousands of Chinese students are also studying in America and Europe and they wield a wonderful influence in lifting the nation upon a higher level of life than before.

Another phase of missionary work done in Changing China is **medical work**. There are about 2,000 Chinese Western trained doctors at work in China, chiefly in medical schools and large centers. There is one hospital bed in China for every 25,000 of the population, whereas in the United States there is one to 270 of the population. The need continues to have doctors, nurses, hospitals for the relief of human suffering and for the training of native medical men and women so that Christ's

ministry of healing may be carried forward in a country that will come to occupy a far larger place in the history of the world than China has hitherto done. China is awake! Let missionaries, teachers and doctors do all they can to give proper direction to a giant that is mighty in his strength.

Woman's Missionary Society News

Mrs. Edwin W. Lentz, Editor
311 Market Street, Bangor, Pa.

What About Your Thank Offerings?

Our neighbor had a cherry tree. Some years ago we began to be remembered with cherries. Year by year as cherry time drew near, our family began to think of the luscious big black cherries which were certain to reach us. Last year we received no cherries. This year a conversation gave opportunity for the question: "How are your cherries?" "We have none: we had to chop away the tree. For some years we noticed a lot of black ants on the tree, but last year they literally ate into its very life and we had to get rid of the tree." Some things about our Thank Offering make me wonder whether black ants may be eating into our beautiful Thank Offering tree. Although each season the tree glitters with its golden treasure . . . \$46,822 from the W. M. S., \$6,285 from the G. M. G., \$2,067 from the Mission Band. . . . It may not be amiss to heed some figures lest before we are aware, the black ants of indifference may get headway and eat into its life. During this period, the Thank Offerings from the Girls' Missionary Guild and the Mission Band have increased but the Thank Offering from the Woman's Missionary Society has decreased \$1,227. Let us beware of black ants and make this summer season the cultivation time! Thank Offering Secretary Mrs. F. R. Casselman, presenting her annual report at the Cabinet Meeting, gave a number of deductions and observations which we noted for your information. This year a generous offering was received from Trinity Church, West Hollywood, Cal. Continuing the precedent set last year, Baust Church, Westminster, Md., again had the honor of reporting increased offerings from the W. M. S., the G. M. G. and the Mission Band. In Milwaukee Classis, Northwest Synod, the Thank Offering from the W. M. S. averaged \$3.45. In the W. M. S., Emmanuel Church, Rochester, the average was \$5. This year liberal offerings were received from 7 Hungarian Churches. The secretary reported many other interesting items. These will be noted in her report.

The W. M. S. of St. Paul's Church, Hanover, Pa., Rev. Edwin M. Sando, pastor, were guests of the W. M. S. and the G. M. G. of St. David's Church, Hanover, Pa., at an afternoon picnic and supper, July 5. The Mission Band of St. David's Church gave the program.

During the past year, a library of approximately 1,000 well selected books has been secured for the young people of Pleasant Valley Church, Rev. L. W. Veith, pastor. During holidays, Miss Mildred Stibitz, assistant librarian at Ursinus College, catalogued and arranged the library. Miss Stibitz has accepted a position in the Dayton Public Library.

Mrs. F. R. Casselman has been devoting much time to the needs of the young women in Lyndora, the foreign-speaking community near Butler. The Y. W. C. A. has offered an open door and a meeting

place for Austrian, Czech, Ukranian and Russian girls. With other interested women Mrs. Casselman guides these seeking girls into American social and health standards. Mrs. Casselman's special work has been done in talks on Social Hygiene for Girls, illustrated by motion pictures furnished by the State Health Department.

Leading Off from the Reading Course

In a brief talk on the "Value of Systematic Missionary Reading" at the annual meeting of the W. M. S. of Gettysburg Classis, Mrs. Elmer H. Gentz referred to the fact that the eldest son of David Livingstone, missionary explorer, was buried at Gettysburg. Every one present expressed surprise that this was not more generally known. Others who heard of the statement seemed to desire more information on the matter. We are much indebted to Mrs. Gentz for the following interesting information: Quotations are taken from "The Personal Life of David Livingstone" by Dr. W. Garden Blaikie, written in Edinburgh, 1880. From the diary of David Livingstone, entered July 22, 1864. "Hear the sad news that Robert is in the American army." Dr. Blaikie says, "With reference to the 'sad news' which made David Livingstone heavy-

hearted during the first part of his visit home, it is right to state a few particulars. Robert had some promising qualities and those who knew him and understood him had good hopes of his turning out well. But he was extremely restless and school life was irksome to him. With the view of joining his father he was sent to Natal, but he found no way of getting to Zambesi, so instead sailed for America and at Boston enlisted in the Federal army. So far was he from desiring to trade on his father's name that in enlisting he assumed another, nor did anyone in the army know whose son it was fighting to free the slave. . . . Robert Livingstone died in his 19th year. His body lies in the great National Cemetery at Gettysburg, in Pennsylvania, in opening which Lincoln uttered one of those speeches that made his name dear to Livingstone."

In May Mrs. Gentz passed through Gettysburg and stopped at the office of the Superintendent of the National Cemetery to find out if the grave of Robert could be located. Since he enlisted under an assumed name there is no certainty, but he is among the 159 buried there from the State of Massachusetts, either identified by that assumed name or "Unknown," of which latter there are a number.

ADDITIONAL NEWS IN BRIEF

In First Church, Salisbury, N. C., Rev. B. J. Peeler, pastor, Friday, June 27, brought to a close a very successful D. V. B. S. On account of a whooping cough scare the enrollment did not reach as high a mark as in previous years, but the interest manifested and the work done was very satisfactory indeed. Out of an enrollment of 66, certificates of award were given to 46 who made a perfect attendance record and completed all required work. Daily attendance did not fall below 90 per cent. Beginners, primaries and juniors only were taught. The pastor served as superintendent and received splendid support from the teachers, Mrs. H. L. Misenheimer, Miss Margaret Preston Kirk, Mrs. Harry Peeler, Miss Evelyn Whirlow, Miss Elizabeth Fisher, Miss Bernice Lyerly. A group of men from the Bible Class gave a very acceptable minstrel, entitled "Smokesville's Social," in the social room of the Church June 13. By request it was repeated in the auditorium of the Granite Quarry High School building June 27. Mrs. H. L. Misenheimer attended the Leadership Training Conference at Blue Ridge, N. C., June 29-July 5. She will lead the Intermediate group at the Summer Conference at Catawba College this year.

In Emanuel Evangelical Church, Woodhaven, N. Y., Rev. E. J. Strassburger, pastor, the Pentecostal season was a most encouraging one in the life of the congregation. Services were well attended throughout. Both the early and late services on Pentecost Day were almost as well attended as on Easter Day. Seven adults were received into the fellowship of the Church on that day, bringing the total to 62 members received since Jan. 1. The prayer meetings during the season were most inspiring. Although it rained nearly every Wednesday, the attendance did not suffer much. The highest attendance for a mid-week service was 175 and at another meeting 138 were present. The memorial service of the late Rev. W. Walenta, D.D., was held on May 25 at 3 P. M. Rev. Carl Gramm, D.D., gave the English address and Rev. D. Bode gave the German address. Both addresses were most fitting and uplifting. On May 21 the co-pastor was called and elected unanimously as the pastor of the charge. The installation took place on June 17 and Rev. Paul Land, Ph.D., gave the charge to the pastor and Rev. Sam Brenner gave the charge to the congregation. Both speakers were much appreciated. A reception followed the in-

stallation. The congregation is now preparing for the entertainment for the Heidelberg Synod which will meet on Sept. 9.

In the Eden Charge, East Petersburg, Pa., Rev. Walter Pugh, pastor, Children's Day services were rendered June 8 under the direction of Mrs. W. O. Cake, Mrs. Bachman Rohrer and Miss Elizabeth Workman. The juniors of Miss Elizabeth Metzger's class also gave a pantomime and the junior choir added greatly to the enjoyment of the program. On Saturday evening, June 7, a very beautiful wedding was solemnized in Trinity Church, when Miss Miriam Gochbauer, daughter of Mr. and Mrs. D. H. Gochbauer, became the bride of Mr. Edward Taylor, of Harrisburg. The D. V. B. S., conducted annually, was a great success. 78 were enrolled with an average attendance of 68. A demonstration of the work of the school was given Sunday evening, June 22. The faculty consisted of Mrs. Walter Pugh, Misses Elva Singer, Vivian Patterson, Rebecca and Blanche Hostetter, Beatrice Singer, Frances Rutledge and the pastor. 11 of the Eden Church expect to attend the interdenominational Bible Conference for Leadership Training at Montrose, Pa., July 7-14. Great inspiration was received here last year at both the Young People's and Leadership Conferences. Children's Day service at Eden was rendered July 15. A program rendered on June 24 in charge of Mrs. Cecil Patterson and Mrs. Charles Ebersole, was for the benefit of the piano fund.

In St. Paul's Church, Greenville, Ohio, Rev. Edgar V. Loucks, pastor, Children's Day was happily observed. The Church School had its largest attendance on that day. The programs were exceptional. The offering was generous, and goes to the Board of Christian Education. At the 10.30 service 7 members were received; 3 by baptism, 4 by confirmation. At 7.30 another large attendance was present at a musical service; a trio, quartet and the Young People's Choir under the direction of the pastor, rendered the parts. The hymns used were a number of "old favorites." Pentecost brought blessings to this Church, of this all are sure. One section of the pews has been without hymnal holders all these years. One of the faithful members authorized the pastor to order the needed number to be made. These were in use for the first time on Pentecost. What a splendid gift. The Church has other needs which it is hoped may be

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met in just this same way. What is more beautiful than Christian generosity, and what a benediction it returns to the giver. The first union summer service was held in this Church June 15, in the name of 5 co-operating Churches. Attendance was high. Six Churches exchanged preachers on June 29 at the morning hour. There is really nothing in the program of Christian unity that Greenville has not tried, and with good success. The pastor has been elected president of the Board of Religious Education for one year. This school of Weekday Religious Instruction has 700 pupils enrolled.

First Church, St. Joseph, Mo., Rev. J. B. Bloom, pastor, on Friday, May 23, had the good fortune to have as guests Dr. C. E. Schaeffer, thanks to Dr. J. C. Hornung, who made this possible while arranging his itinerary in this section. The idea was conceived to make this the occasion for a Reformed Reunion and Picnic for Northwest Missouri and Northeast Kansas, with the gathering to be held in the beautiful Krug Park for luncheon and the program to be given in the "bowl" made famous both for its setting, and by the premier rendition of the famous Frieburg Passion Play in America, when it was dedicated 2 years ago. On account of the constant "downpour" the night previous, and the weather turning cold, the gathering was held in the First Reformed Church, where about 300 representatives from 11 Churches braved bad roads and ate together, and listened to a splendid address by Dr. Schaeffer. 14 ministers were present. The occasion was so successful that plans are being made to make it an annual affair for the Churches of this section. At the last meeting of the Consistory of St. Joseph's Reformed Church a resolution was adopted expressing appreciation of Dr. Schaeffer's presence, and suggesting that steps be taken immediately to hold such a gathering in Krug Park each year for fellowship and inspiration, and that Dr. Schaeffer be invited to attend again.

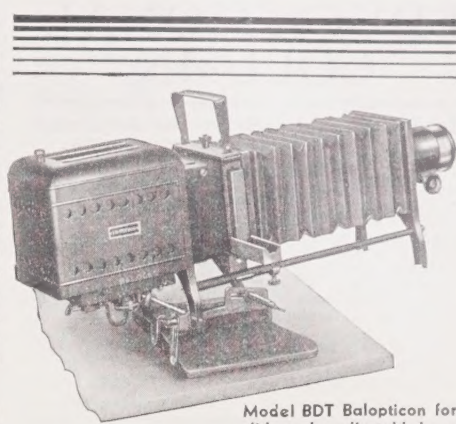
In the Concord, N. C., Charge, Rev. H. C. Kellermeyer, pastor, Rural Life Sunday was observed on June 1 in New Gilead congregation with a large attendance of both members and friends from nearby Churches. The New Gilead Home Demonstration Club, accompanied by Miss Ruth

Payne, county home demonstrator, were special guests. Special music was furnished by the Holt Male Quartet from Salisbury. The service theme was "The Country Church Today." The 1900th anniversary of Pentecost was fittingly observed in New Gilead and Trinity congregations. It was the privilege of the pastor to deliver the annual commencement sermon on the night of June 1 to the graduating class of Concord High School. From June 9-20 in Trinity Church a very successful D. V. B. S. was conducted. There were 74 enrolled. In addition to the pastor the following served faithfully as teachers to make this school one of lasting benefit in Christian character building: Misses Addie Barrier, Mary Elizabeth Davis, Rebecca Paris, Mrs. B. J. Delp and Mrs. George Peck. June 22 was observed as Children's Day. At night the commencement program of the Vacation School was held with a demonstration of work done during the preceding two weeks. At this service 54 certificates and 20 award cards were issued. June 29 was set aside as Family Day. It was inspiring to see the worshippers seated together as families. The pastor spoke on "The Dedicated Home." From June 24-26 the pastor along with three other young people from the congregation, Callie Watts, Margaret Ellen Mabery and Harold Fisher, attended the State C. E. Convention in Winston-Salem, North Carolina.

In our Delaware, Ohio, Church, Rev. Ervin E. Young, pastor, June 15 and 22 were days long to be remembered. On the 15th Children's Day was celebrated. The attendance was good, the program was fine. Each one had their part perfectly prepared, reflecting great credit upon the splendid committee in charge. The offering for Christian Education amounted to a little less than \$33. In the evening the pastor preached the sermon to a large congregation in the union services in the St. Paul's M. E. Church. On the 22nd Rose Sunday was observed, when the pastor spoke on "God and the Roses." There was a profusion of roses used in decorations. To add to the interest and joy of this occasion there was a surprise visit by a delegation of 27 former parishioners from Central Church, of Dayton, O. These good friends from Dayton came with overflowing baskets of good things to eat and after the service they accompanied the pastor

and wife to their beautiful home on North Sandusky St. and a great picnic dinner was spread upon tables on the beautiful back lawn where there is an abundance of shade and flowers. A happy day was spent in social fellowship and when they left in the evening for Dayton they assured the pastor and wife it would not be the last delegation from Dayton to call upon them. Another contribution to the Church consists of the addition of six wall bracket lights in the auditorium. These brackets not only add to the interior beauty but furnish 12 more lights to brighten the Church. This was the surprise donation of Mrs. Young and the Bethany Class. The entire congregation certainly appreciates their thoughtfulness.

The 1900th anniversary of Pentecost was fittingly observed in the First Church of Bellaire, O., Rev. Daniel Gress, pastor, on June 8. The Holy Communion was held morning and evening, and both were well attended. The pastor spoke on "Being Filled with the Spirit," and "Instances of the Power of the Spirit." Preparatory services had been held on the Friday evening previous, and a Union Pentecostal Congress by the Missionary Organization of Wheeling Reformed and Bellaire Reformed Churches on Tuesday evening previous, in the Bellaire Church. More than a dozen sermons were preached by the pastor during the Pentecostal Campaign, and it is felt that there has been a spiritual quickening in the midst. Children's Day services were held in the morning, June 22. A splendid program was rendered. Miss Anne Harbaugh, a daughter of A. J. Harbaugh, and elder in the Bellaire congregation, gave the address of the occasion. The whole service was very impressive. Miss Harbaugh leaves at once for Colombia, South America, where she will be engaged as a teacher in a school of missions in the Presbyterian Church. Words of farewell were spoken by the pastor and others, and wishes for her success expressed. Miss Margaret L. Gress, daughter of the pastor, left for Montreal, Canada, on Thursday, June 19, from which place she sailed on June 21 on S. S. Albertic for a 3 month's tour of Europe. She will travel over some 8 or 9 countries. She will witness the Passion Play at Oberammergau, and will return about Sept. 15 in time to resume her teaching in the University of Illinois.



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The Senate, by a vote of 56 to 11, July 1 passed another World War Veterans' Relief bill carrying pension rates identical with those of the Spanish-American War Veterans' bill, and entailing an expenditure of \$58,000,000 for the first year, or about twice the cost of the Johnson substitute bill as passed by the House with the administration's approval. An earlier World War Veterans' bill was vetoed by the President.

The House moved quickly July 2 to supply funds for President Hoover's Crime Commission. Action was taken by the overwhelming vote of 272 to 41 to restore the \$250,000 appropriation originally asked for the commission in the second deficiency bill. In the Senate, Senator Glass stood determined in his leadership to reduce the appropriation to \$50,000 and limit the scope of investigation to Prohibition alone.

The final hours of the Senate session (July 3) were marked by two signal victories for President Hoover. At 9.15 P. M. the Senate passed the conference report on the war veterans' legislation (Johnson substitute bill) by a vote of 48 to 14. Immediately after it adopted the conference report on the second deficiency appropriation bill containing an item of \$250,000 for continuing the work of the President's law enforcement commission.

The Nanking Government has crushed the rebellion in the south of China after a 3-day battle. The number of dead is put at 20,000.

Former President Coolidge celebrated his 58th birthday at his home in Northampton, Mass., July 4.

The colossal figure of George Washington, carved in granite on the face of Mount Rushmore in the Black Hills of South Dakota, was unveiled July 4. This is the first step in the completion of Gutzon Borglum's sculpturing of a huge national monument.

NEWS OF THE WEEK

Mrs. Henry W. Elson

The American Bar Association has arranged for a referendum on the Prohibition question among its 30,000 members, to be taken this summer.

Great Britain has signed the treaty for Iraq independence, effective when Iraq (Mesopotamia) enters the League of Nations in 1932. A huge financial burden is thus lifted from the shoulders of British taxpayers. Millions of dollars have been sunk in development schemes and bribes to native chiefs to keep the peace.

The Federal Government closed the fiscal year June 30 with a surplus of \$184,000,000. Foreign debt payments in cash swelled the total by \$76,000,000. The public debt was reduced the past year by \$746,000,000. It is now \$16,185,000,000.

President Augusto B. Leguia July 1 signed a resolution making July 4 a day of national celebration throughout Peru in honor of the United States.

Ambassador Morrow has returned to Mexico for the first time since the naval conference in London. Upon his return he was plunged into a round of Fourth of July receptions and festivities.

Prominent educators of this country have united in a project to establish a Progressive College for Women, to be opened in Geneva, Switzerland, this fall. The college will be opened solely to American women, and its purpose will be to create "international mindedness." To this end leaders at the League of Nations will be invited to speak before the school. Only 50 students will be admitted to the school during the first year and they must represent American womanhood at its best.

Robert Tyre Jones, the world's premier golfer, was given July 2 a great welcome by New York City on his return from Europe. He came home as the winner of the British open golf championship and also the British amateur champion. He is the first American to hold both titles.

Immigrants in the United States sent to their homes in the Old World a total of 1,566,000,000 in the 6 years 1923-1928, according to a recent report. Between tourists and immigrants it is estimated that America sends about \$1,000,000,000 abroad annually.

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President Hoover signed the rivers and harbors bill July 4, officially starting the Government's 15-year program of waterway development with expenditures of \$144,881,902.

John and Kenneth Hunter, the flying brothers from Sparta, Ill., landed their airplane "City of Chicago" at Sky Harbor July 4, after being in the air for 553 hours, 41 minutes and 30 seconds. They won the world championship for sustained flight.

The little 2-story frame building at New Brunswick, N. J., the birthplace of Joyce Kilmer, the soldier poet, was dedicated July 4 as a national shrine to his memory. Mr. Kilmer, who was a sergeant in the American Army during the World War, was killed in action in July, 1918.

Miss Esther Singleton, author, editor, art and music critic, died July 2 at Stonington, Conn.

The death rate of the nation has been cut in half since 1900 and in the case of diphtheria and typhoid it is down 95%, according to a recent report of the American Medical Association. Sicknes cost is still huge. Toll of three major ills is put at \$927,000,000 yearly.

Gifts totaling nearly \$8,000,000 have been presented or pledged for League work from private American sources since the establishment of the League of Nations, according to a booklet on "American Co-operation" just issued.

Queen Helen of Rumania has been reconciled to King Carol. Their son, Michael, who was king during his father's exile, is credited with the reconciliation. The divorce is to be annulled.

Dr. Harry Woodburn Chase officially assumed duties as president of the University of Illinois July 5, and Dr. David Kinley has become president emeritus.

The American Peace Society will hold a world conference in this country in 1932 in connection with the George Washington bicentenary celebration. Preliminary plans are being made.

Mrs. Hoover returned to Washington with the President July 6 from his camp on the Rapidan in the Virginia Mountains, where she has been convalescing for several weeks. It was said that Mrs. Hoover has fully recovered from her recent injuries from a fall in the White House April 15.

The Philippine Islands are having a cholera epidemic. Fatalities from June 20 to July 6 were estimated at 221. Many new regions are affected.

By request Colonel Lindbergh has advised the League of Nations on aviation. He asks for uniform laws in a detailed outline and urges standard markings, signals and rules for clearing. Co-operation of the entire world is necessary to develop air transport, he says. The international aviation conference opened July 8 at Geneva. Fifteen nations sent delegates to this first international session on flying.

Sir Arthur Conan Doyle, creator of Sherlock Holmes and a noted spiritualist, died July 7 at his home, Windlesham, in Crowborough, Sussex. He was 71 years old.

The construction work on the Boulder Canyon Dam in Arizona was begun July 7. The order on the \$165,000,000 project was signed by Secretary of the Interior Wilbur following the signature by President Hoover on July 3.

Sir Joseph Ward, former liberal Prime Minister of New Zealand, died at Wellington, New Zealand, July 7 at the age of 74.

John D. Rockefeller celebrated his 91st birthday July 8 at his estate in Pocantico Hills in his usual routine of work, play and rest.

SHEBOYGAN CLASSIS ON CHURCH UNION

(Report of Committee which was adopted at meeting in Potter, Wis., June 11-14)

To your committee were referred Item

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3, Acts and Proceedings of Gen. Synod, pages 32 to 39, report on Church Union and Closer Relations, and the contents of a paper read by Prof. Dr. K. J. Ernst on "Attitude of the Reformers Toward Church Union."

Classis is invited to offer suggestions and amendments respecting the plan of Church union, which as you know contemplates organic union of our Church with the Evangelical Synod of North America and the United Brethren in Christ. Since pastors and elders are sufficiently informed through the Church papers and otherwise regarding the plan and basis of union, it is unnecessary to go into details.

Dr. Ernst spoke profoundly on the atti-

tude of the Reformers toward Church union. He stressed that the Reformers believed in "A (one) Universal Christian Church" and were ready at all times to foster it on the basis of the Word of God, to promote the same, and if possible to effect such a universal Church, but "founded on the Word of God." Neither common fear of Rome, nor joint activities in the Propaganda Fidei—let us speak in modern terms, "Missionary activities for the establishment of the Kingdom of God"—but simple obedience, an obedience of faith in the Word of God alone, was to them the only possible basis for a permanent and blessed union. Human activism is of necessity centrifugal, human passivism or divine activity is centripetal."

Your committee devoted much time and attention to this very important matter and after due consideration wishes to reply to General Synod, resp. to its commission through our Classis, as follows:

1. In view of the hostile powers, which in the present time exalt themselves against the Kingdom of God, it is to be desired, that the Church of Christ concentrate its forces against the unbelief and anti-Christian tendencies of our age. We believe that our Church in common with other denominations is justified in thinking of Church union.

2. The plan submitted to us expresses this. The commission most assuredly took great pains in drafting this plan, and the plan merits recognition, inasmuch as it endeavors to unite divergent opinions and views upon one common basis.

3. We are grateful to General Synod, resp. its commission, that our Classis is not called upon either to accept or reject this plan, but that we are given an opportunity to express our opinion in this important matter and to offer suggestions and amendments.

4. Since this privilege is granted us we take leave to call attention to the chief difficulty which in our mind is the outstanding problem in effecting a real union. It is known that a portion of our Church clings to the confession of our fathers, as they express it in the Heidelberg Catechism. There however is another school more liberal-minded and heads toward Modernism. The proposed plan attempts to bridge the gulf between Modernism and positive Christianity.

5. Without reflecting on either party, we wish to assert that divided opinion in our Church proved a great disadvantage in her activities and endeavors, inasmuch as our strength was not united in the common cause.

6. Union on the proposed plan certainly would not eliminate this difficulty. Modernism and positive Christianity are opposites and to bring the two into harmony is utterly impossible.

7. We believe that the only correct solution of this problem is this, that on one side all those that cling to the old Bible truths unite—and on the other side those that advocate Modernism combine. For the latter the proposed Church government may be suitable, but the representatives of the positive Bible faith should retain the presbyterial system.

8. We recommend, that not only the Evangelical Synod of North America and our Church be included in this proposed union, but also that opportunity be given to Presbyterian and Dutch Reformed Church bodies and other kindred denominations to join this union.

9. We earnestly and urgently request the Honorable General Synod, resp. its Commission for Church union, to give their whole-hearted attention to our recommendations. We feel assured that such a course will prove a blessing for our Church and other denominations mentioned. So and only so the problem of union will be definitely solved.

10. Finally, we pray the blessing of our glorious Lord and Master on the de-

liberations and resolutions of your honorable Commission. May He that said in His highpriestly prayer, "That they may all be one," and gave the promise, "Upon this rock I will build My Church," guide you in your deliberations and resolutions so that they may redound to the glory of His holy Name and to the salvation of immortal souls.

Very respectfully,

R. Klaudt, H. T. Vriesen, A. Geo. Schmid,
Robt. Dost, A. Nuernberger.

BOOK REVIEWS

"Worship in the Sunday School," by A. W. Martin. Cokesbury Press. 164 pp., 75c.

Here is perhaps the simplest, most usable and practical manual for training in worship that has yet been published. It is designed particularly for workers in small schools, and should be specially helpful for rural schools. At the same time it sets forth the very best in the principles and practice of worship as a vehicle of religious education.

It deals first with the meaning and purpose of worship and then with the matter of materials and organization of worship programs and the conduct of the same. Leaders on the forefront of the modern educational enterprise will endorse the principles here proclaimed and at the same time the most unsophisticated Sunday School workers will find it easy to follow the author's suggestions. It is a manual that ought to be available to all general and department superintendents and to others who are charged with the preparation and conduct of worship services, not only in the small schools whose particular problem it meets, but in schools of every size and complexion.

A suggestive appendix gives typical worship services, lists of source materials and suggestions for starting a library of worship materials.

—A. N. S.

The Passion Play of Oberammergau, by Janet H. M. Swift, M.A. Revell Company, 1930. 161 pages. Price, \$1.75.

An admirable presentation of the Passion Play—its origin and history; its inspiration and spirit; the personnel of the players; the relation of Oberammergau and its people to the world at large and the influence exerted by the play and the players upon modern Christian life. For those who visit Oberammergau this summer, it is capable of serving as an excellent guide book, giving an intelligent understanding of the place, the people and the play. Those who are limited to reading the book will be delighted with its vivid descriptions and its power to create in the imagination the soul-stirring impressions which travelers are privileged to see with the natural eye.

J. R. S.

MEETING OF WYOMING CLASSIS

The 44th annual meeting of Wyoming Classis was held in Emanuel Church, Hazleton, Pa., May 18-20. The opening sermon was preached by the retiring president, Rev. C. T. Moyer, of Weatherly, Pa., on the text, Acts 2:1-12. The sermon was followed by the preparatory service, conducted by Rev. C. W. Heller, of Danville, Pa. Holy Communion was observed the following morning. The election of officers for the ensuing year resulted as follows: president, Rev. H. S. May, D.D.; vice-president, Elder D. N. Dittenbacher; treasurer, Rev. E. F. Faust; stated clerk, Rev. P. A. DeLong; corresponding secretary, Rev. Thos. G. Jones; statistical secretary, Rev. W. R. Clark.

On Monday evening a public meeting was held at which time Rev. G. W. Rich-



ards, D.D., gave a splendid address on the subject "Some Contemporaneous Aspects of Pentecost." To save time as well as to enable the members of Classis to reach their homes on Tuesday in time to vote at the primary election, the reading of the parochial reports was dispensed with and reference of them was made directly to the Committee on the State of the Church.

Among the visiting brethren who represented Boards and Causes were Rev. J. M. Meminger, D.D., Rev. F. H. Moyer, Rev. H. E. Gebhard, Mrs. L. L. Anewalt and Elmer R. Hoke, Ph.D. All the amendments to the Constitution were favorably acted upon. On the matter of the proposed union with the Evangelical Synod of North America and the Church of the United Brethren in Christ, the following resolution was unanimously adopted: "Wyoming Classis unanimously endorses the Plan of Union as outlined by General Synod's Commission on Closer Relations and Church Union whereby organic union would be effected with the Church of the United Brethren in Christ and the Evangelical Synod of North America. Furthermore, Wyoming Classis respectfully overtures General Synod for an early submittal of the Plan of Union to the Classes for adoption. It is suggested that the duties of the District Superintendent and the Stationing Committee be more clearly defined before the time of the final ratifying vote."

Classis dissolved the pastoral relation between Rev. Perry L. Smith and the Conyngham Charge and gave him an indefinite leave of absence to serve a community parish in the State of Maine. All the recommendations of the Executive Committee of General Synod received favorable consideration. The fixing of the dates for the fall and spring meetings of Classis was referred to the Executive Committee. At a meeting of the Executive Committee, held June 27 at Bloomsburg, Pa., the following dates were agreed upon: Fall meeting, 1930, St. John's Church, Maudsley, Pa., Thursday, Nov. 6, 10 A. M.; spring meeting, 1931, Salem Church, Weatherly, Pa., Sunday, May 17, 7:30 P. M.

P. A. DeLong, Stated Clerk.

OBITUARY

LEWIS B. ERDMAN

Lewis B. Erdman, who had been an active elder of Zion Reformed Church, Allentown, Pa., and a delegate to sessions of Classis, Eastern Synod and General Synod on many occasions, died unexpectedly at his home at Allentown on July 6, having attained the age of 89 years.

Mr. Erdman was born Feb. 10, 1841, in Whitehall Township, Lehigh County. His parents were the late John and Hannah (nee Keck) Erdman. His wife Alice M. (nee Schadt) preceded him in death two years ago. His boyhood days were spent on the parental farm. He later attended Freeland Seminary (now Ursinus College) and Wyoming Commercial College. In 1862 he enlisted in Company E, 17th Regiment, Penna. Volunteers. He engaged successfully in the grocery and general merchandise business in Ruchsville, Pa., and later in Allentown. Retiring from active business in 1905, he was elected city assessor of Allentown, which office he held for six years.

Rich in the garnered experiences of many years, blessed with good health to the last day of his life, having a retentive and active mind, he continued his interest in men

and affairs. He was intensely loyal to his Church and community. As an elder he magnified his office through humble and faithful service. Many were the unfortunates who benefited by his understanding and sympathetic counsel. He had a host of friends and he particularly prized his contacts with the clergy of the Reformed Church.

He is survived by the following: Ira T. Erdman, an attorney-at-law, Allentown; Rev. Dr. Lee M. Erdman, pastor of St. Thomas Reformed Church, Reading; and Rhea, wife of Prof. Ralph P. Holben, of Dartmouth College, Hanover, N. H.; and three grandchildren.

Funeral services were conducted at his late residence in Allentown on July 9, in charge of his pastor, Rev. Dr. Simon Sipple. Prayer was offered by Rev. Dr. Theo. F. Herman and the sermon preached by his former pastor, Rev. Dr. H. M. J. Klein, of Lancaster. The remains were laid to rest among those of his ancestors in the old Egypt Cemetery.

JOHN N. LAWFER

John N. Lawfer, veteran merchant of Allentown, Pa., passed away suddenly on July 1, at the age of 70 years. The heat of the day, coupled with his age, had been too much for the heart of a man who had always been active throughout his life and had known no illness. Mr. Lawfer was born Feb. 9, 1860, at Kreidersville, Northampton County, the son of William R. Lawfer and his wife, Hannah, nee Kleppinger. He was reared in Allentown, attended the public schools of the city, Muhlenberg College and Franklin and Marshall College. He received his early business training in the department store conducted by his father, who was the originator of the department store system in Allentown and the senior member of the firm he established. After serving as a salesman in the Lawfer store, he was admitted to partnership, and later headed the firm and John N. Lawfer & Son.

In addition to activity in the business world for years, Mr. Lawfer also turned his attention and gave plentifully of both his time and means to benevolent work, particularly in behalf of orphans. He was an active member of the Board of Trustees of the Bethany Orphans' Home at Womelsdorf, Pa., with which his father had previously been actively identified for 25 years as a member of its Board. He was also a member of the Board of Trustees of the Phoebe Old Folks' Home, Allentown. He was a member of St. John's Church, serving many years both as a member of its Consistory and as a trustee. On Dec. 1, 1881, Mr. Lawfer was united in marriage with Miss Irene Saeger, daughter of Mr. and Mrs. Henry J. Saeger, who died on Aug. 24, 1919. The union was blessed with 5 children, 2 of whom survive. They are Mrs. H. Roland Roop, who lives at the Lawfer home, and a son, Harold S. Lawfer, in South Pasadena, Cal. There is a grandson, David Price Lawfer, and a sister, Mrs. E. H. Wetherhold, of Allentown.

WILLIAM C. LANTZ

William C. Lantz, aged 77 years and 4 months, passed away June 20 in the University of Virginia Hospital, after an illness of about 6 months. He lived on the Lee-Jackson Highway between Mt. Jackson and Edinburg, Va., near where he was born. Early in life he joined St. John's Reformed Church, which he served faithfully as member, Consistoryman and music director until his death. He served his State as citizen and teacher, and at the time of his death was president of the Mt. Jackson National Bank. A few years ago he gave a large sum of money to Massanutten Military Academy, Woodstock, and Lantz Hall stands as a monument to him today. Mr. Lantz will be greatly missed

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in both Church and State. This "grand old man" has gone to rest. He was never married, and leaves one sister, Mrs. J. F. Holtzman, of Edinburg, to mourn his passing. The funeral was held in his magnificent home on June 23, by Revs. O. B. Michael, his pastor, J. S. Garrison, B. K. Hay and Col. Howard J. Benchoff. Interment was made in the new Mt. Jackson Cemetery.

O. B. M.

C. THOMAS KEMP

C. Thomas Kemp died at his home in Frederick, Md., on the evening of July 1, at the age of 68 years. Mr. Kemp was born on a farm near Frederick on July 5, 1862, the son of Lewis G. and Sarah Miller Kemp. At the age of 5, his parents moved to West Virginia, where they remained until 1876, when they returned to Frederick. The son continued his schooling until the age of 16, when he entered the business house of George L. Cramer. Ability and faithfulness, combined with an attractive personality, made him successful in his chosen vocation, and in 1899 he started upon a business career for himself. In 1910 he erected, on the principal business corner of the city, a large building, in which he conducted Frederick's largest department store. Here he met with large success, and became one of the most respected of the business men of his

community. He was a good employer of labor and was loved and esteemed by all of his many employees.

In addition to his immediate interests, he was identified with everything that made for the advancement of his city. He was a director of the Frederickstown Saving Institution and was a past master of Lynch Lodge, A. F. and A. M. He was, for 50 years a devoted member of the Evangelical Reformed Church, in which he served as deacon and elder, and where he will be greatly missed. Ill health had prevented him from being present in his Church for the last several years of his life and his enforced absence was to him a great privation.

Mr. Kemp was married March 18, 1890, to Miss Mathilda Schultz, who survives him, together with one daughter, Mrs. Sam W. Maples. One stepbrother, John Kemp, of Charlestown, W. Va., also survives.

The funeral service took place on the afternoon of July 3, and was conducted by Dr. Henri L. G. Kieffer, his pastor. The large company of persons who were present bore witness to the affection and respect in which he was held in his community. He has left to his family the heritage of a beautiful life and a good character. May the happy memories he has left be a part of God's consolation to his wife and daughter.

H. L. G. K.